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ABSTRACT

Focusing on the cultural needs and values of the American Indian child, this programed reader is designed to develop a sense of prideful awareness of self as an individual and as an Indian. Developed as part of a Career Education series, this reader is divided into three sections and uses the technique of controlled or directed projection. The first section, utilizing illustrations only, presents five pictures which focus on the Indian child himself and twenty-five pictures which pertain to five Indian values (bravery, generosity and sharing, individual freedom, adjustment to nature, and Indian wisdom). Teaching instructions and suggested questions/responses for discussion accompany the pictures. Section 2 addresses itself to the immediate family through the presentation of forty-eight pictures with underlying script. These pictures seek to develop the child's awareness of his relationship to each family member and also incorporate the five values presented in section 1. Teaching instructions and a glossary of the ninety-eight words used in section 2 are included. Section 3 seeks to develop the child's awareness of himself in relation to his community and for the first time introduces the non-Indian in the illustrations and text. Teaching instructions and a glossary of the 211 new words used in section 3 are included. Sections 2 and 3 incorporate the illustrations with captions in both Lakota (Sioux) and English. New words are introduced gradually and repeated frequently, and the structure of the text is extended from very simple phrases to the more complex structure of the short story. (A set of learning modules of similar subjects and grade levels is available--see note.) (BM)

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THE UNIVERSITY OF SOUTH DAKOTA
CAREER EDUCATION AND THE AMERICAN INDIAN SERIES
PRESENTS:

VALUES & AWARENESS

A Programmed Reader Utilizing the Technique of Controlled and Directed Projection through a Bilingual Approach

COMPILED BY:
Dr. Donald D. Ross
Dr. John F. Bryde

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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Curriculum/Personnel Resource Center for Indian Education
Career Education Demonstration Project for American Indian Children
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CAREER EDUCATION AND THE AMERICAN INDIAN SERIES:

VALUES AND AWARENESS: A programmed Reader Utilizing the Technique of Controlled and Directed Projection through a Bilingual and Bicultural Approach.

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FOREWORD

During the Summer of 1973 a special Bilingual Workshop was held on The University of South Dakota Campus. The first part of the summer session concentrated on material development in the Sioux language with its major dialects for beginning reading. The second part of the eight weeks was concentrated on teacher training and development of units in both Sioux And English. The most vital portion of the program was the contributions made by the Resource People. The Resource People, who possessed the expertise vitally necessary to a language program, and who were first language speakers of Sioux concentrated on oral tradition, literal and free translations from Sioux to English, or from English to Sioux.

The material in this programmed reader was adapted in part from the work accomplished in the above described workshop, however, it is also a reflection of a lifetime of work performed by Dr. Bryde in his pursuit of developing relevant approaches, techniques, and materials for use by educators providing instruction for American Indian children.

Dr. Ross, who has shared Dr. Bryde's interest in bicultural/bilingual education for Sioux children for many years, assembled and edited the material in line with the objectives of Career Education.

The use of the Lakota dialect was selected primarily for the reason that this particular dialect is spoken by a greater number of people than the other two dialects; and because it was felt that if transposition to the Nakota or Dakota dialects was needed this could easily be accomplished.

The illustrations were adapted from transparencies of original sketches prepared by the artist Bob Penn.

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INTRODUCTION

The purpose of this programmed reader is to develop in the Indian child a sense of prideful awareness of self as an individual and as an Indian. A meaningful Career Education program encompasses the development of several levels of awareness before meaningful and relevant associations may be made in the area of career decisions, skill development, and self-fulfillment. The first of these levels is in the area which involves the identity of self through a program that provides for an Awareness of Self.

It is generally agreed that, in educating a child, one must start where the child **is.** This programmed reader purports to start with the **Indian child** where he is - namely, as an Indian. For too long a time most readers for young Indian children have started with the Indian child as though he were a suburban non-Indian child, living as an integrated segment of the larger national community. Such readers have started with the Indian child, not where he is an Indian, but where the non-Indian child is.

Early prideful identification of one's self is the foundation for one's feeling that he is adequate to maintain the balance between himself and his environment. Essential to this feeling of adequacy is the development of a positive self image as soon as possible. This early prideful identification of self and positive self image is developed by early success experiences, not only in his classroom tasks, but in the constant success experiences in being accepted by others as a person within **his** cultural norms of acceptable persons. Perceiving himself constantly accepted as an Indian makes him, in turn, pridefully accept himself.

In order to understand the rationale and techniques of this programmed reader, one must be aware of the terrible identity crisis suffered by the majority of Indian adolescents, as well as the crippling negative self images that most of them have. This book is directed toward those adolescent years and seeks to lay the foundation of early, positive and prideful identification in order to overcome the negative self images of Indian adolescence.

This brings us to the second level of awareness - Awareness of Others. The best way to build a positive self image is by a succession of success experiences. Success experiences are with people and with things. Success experience with things include success experience in understanding one's school work. Success experiences with people consist mainly in perceiving one's self as being accepted as a person by others. An Indian child needs these latter experiences with non-Indians from the first moment of his formal contact with the larger national community, the non-Indian world that is usually encountered for the first time in a school situation. He needs these success experiences with people not only at the pre-school, kindergarten and first grade levels, but at each level of the school as he progresses from grade to grade. It is the plan of the Career Education and the American Indian Series to provide the Indian child with additional readers that will extend the Awareness of Self, Others and Culture through the Awareness of Education, Careers and Economics, and to lay the ground work for decision making, beginning competency, skill development, and the ultimate realization of positive attitudes and appreciations that will lend themselves to a competent and confident identity as a person, as an Indian, and as a citizen.

One of the prime ends of education is to meet the needs of the child. Beyond our physiological and psychological needs of love and acceptance common to all people, all of our other needs are **learned** needs or needs that are culturally induced. Education, then, and especially crossed-cultural education, must concern itself with meeting the **cultural** needs of its students. The cultural needs of a non-Indian child are not the cultural needs of an Indian child. This programmed reader purports to fulfill the cultural needs of the Indian child. One's cultural needs are the same as one's values, and it is the common, operative, Indian values that are presented in this book. These values may be described as being the product and the manifestation of the Indian culture, and reflect the "livingness" of that culture. Values (or cultural needs) operate at the unconscious level until they are examined. This programmed reader purports to bring these values to the surface so that in the course of his school development, progressing from grade to grade, the Indian child will learn to use his values consciously for his motivation and his prideful awareness of self as an Indian. In this manner he will be prepared to handle and to overcome the identity problem common to Indian adolescents today.

In order to understand the Indian schild in his Indian value system, the teacher should read the Junior High textbook, *Modern Indian Psychology*.[1] However, in order to expedite the reader's understanding of the application of this value system to the three sections of this book which are devoted to the development of awareness of self, others, and cultural implications, they are outlined below.

The central values of the Sioux, which are derived from their culture as they are transmitted from parent to child as modes of behavior, are (1) Physical bravery (the sense of courage); (2) Generosity (the sense of sharing); (3) Good Advice (the sense of respect for the knowledge and experience of the elders); (4) Individual Autonomy (the sense of developing one's potentialities); and (5) Adjustment to Nature (the recognition that man is part of nature). It can be concluded that the values of the present day Sioux are based upon their needs as they react to their changing environment, and as they live in an evolutionary culture; and as they encounter a value conflict in the non-Indian community.

There are three sections in this programmed reader. The first section seeks to develop in the Indian child a prideful awareness of **himself** as an Indian. It starts with where the child is. In the First Section only, the child (boy or girl) is pictured. The Second Section develops in the child a prideful awareness of **himself** in relation to his **family** because, as one moves out from himself, the first social contacts are his family. The Third Section seeks to develop in the Indian child a prideful awareness of **himself** in relation to his **community.** Since the world in which he must live is a mixed Indian and non-Indian world, it is at this level that the non-Indians are brought into the vision of his expanding world.

Section One utilizes illustrations only without any captions. Section Two and Section Three incorporates the illustrations with captions in both Lakota (Sioux) and English.

In summantion, Section One focuses on the child himself, seeking to make him pridefully aware of himself, first as an Indian, then because of his values. Section Two follows the same procedure in relation to his family. Section Three does the same thing in relation to his community.

New words are introduced gradually and repeated frequently. There are 98 words in Section Two, and 211 words in Section Three, and making a total of 309 words. The majority of Dolch's words are utilized in the texts. Words that are important to the child are learned easily and remembered. Words important to the Indian child are found in this text that are not found in other first grade readers. The words "mother" and "father" are not used in the beginning because most Indian children do not use these words when addressing their parents. "Mama" and "Daddy" are more familiar words to Indian children.

Many Indian parents do not help their children with their reading assignments at home because the content of the average reader is irrelevant to them. Indian parents will more readily help their children with their home reading when they find that the content is "Indian content" and relevant to their world.

For occasional rewards for good performances the following have been found successful as distinctively Indian rewards which both Indian and non Indian children find enjoyable: permitting the children to wear for a time an authentic Indian beaded headband; permitting them to beat on a small Indian drum for a minute, perhaps at recess time; permitting them to wear an authentic article of Indian clothing for a while. Besides giving rewards this technique would also be a method of increasing an appreciation for cultural arts and designs and crafts.

[1] John F. Bryde, Ph.D., *Modern Indian Psychology*. (Vermillion, South Dakota: Institute of Indian Studies) 1971.

VALUES AND AWARENESS

SECTION ONE

SECTION ONE

The first section may also be used at the pre-school level. It has no word captions. The technique used may be called "controlled or directed projection." In pure or uncontrolled projection the subject imposes his own meaning on the picture. In the technique used in this section, the teacher questions the child until she gets the response she wants. When the child, in subsequent sessions, habitually gives the desired response as his own response, the teacher has achieved her end and may move on to other pictures. The seed has been planted.

Section One has the following arrangment: the first five pictures focus on the child himself and seek to develop in him a prideful awareness of himself as an Indian. The next five pictures seek to develop in him an awareness of the Indian value of bravery. The next five pictures seek to develop an awareness of the Indian value of individual freedom. The next five pictures develop the value of adjustment to nature, and the last five develop the Indian value of Indian wisdom.

This section contains a total of thirty pictures. The first five pictures aim to develop in the child a prideful awareness of himself as an Indian. The following twenty-five pictures consist of five pictures each of the five great Indian values. Each picture will have in it a boy and a girl. The boys will identify with the picture of the boy and the girls will identify with the picture of the girl. The moment the child gets restless or bored with the questioning, stop and move to another child. Children will vary in their ability to catch on. Slower children simply need more time and more questioning.

PICTURE ONE

The first picture consists of an Indian boy and girl, each looking into a mirror and smiling.

The purpose of this picture is to make the child literally see himself as something good because he or she is an Indian. The children should be taken individually for the questioning either by the teacher or a teacher aide. Suggested questions for the teacher to ask are given below. There will be two types of responses: a) the possible spontaneous responses of the child, and b) the eventual desired response. The suggested questions for the teacher should gradually lead the child to the desired response. The questions and responses are coded as follows: Q - Question of the Teacher; P.R. - possible response of the child; D.R. - desired response of the child. It goes without saying that it would be impossible to list all of the possible responses that the children will come up with. The possible responses listed are only **some** of the possible responses that the children will offer

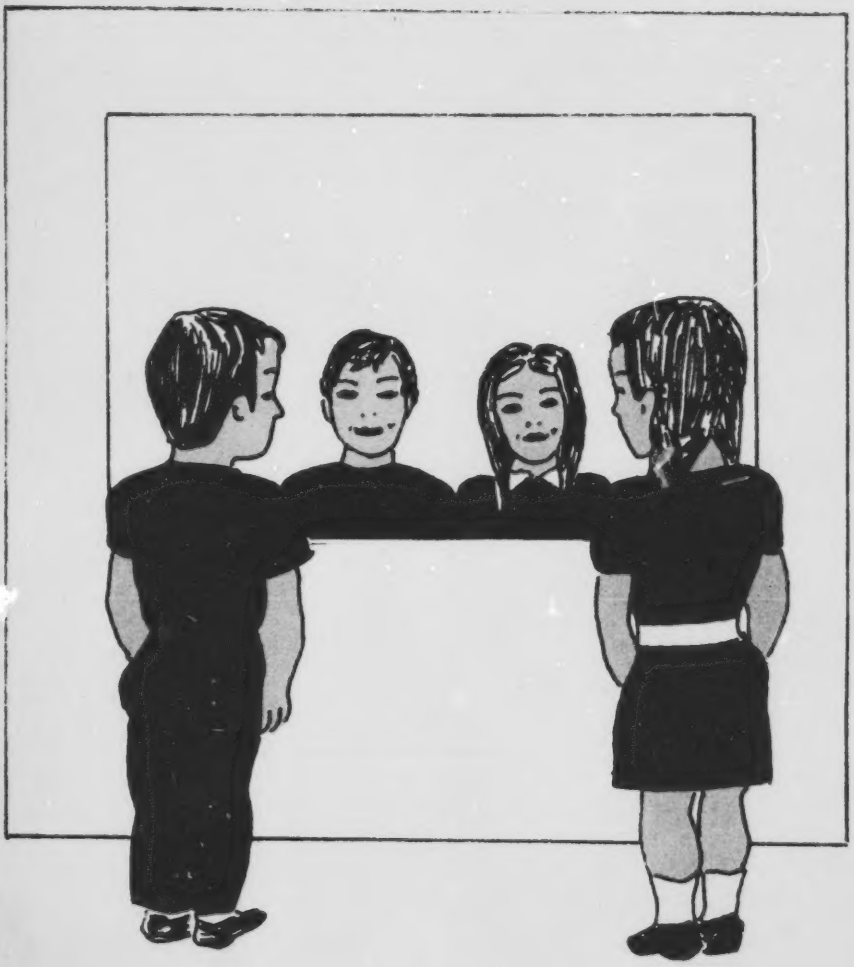
Q - What is he (she) doing?	P.R. - Looking in a mirror (looking glass); or, seeing himself (herself).
Q - What can you do with a mirror?	P.R. - See yourself.
Q - Do you ever see yourself in a mirror?	D.R. - Yes.
Q - What do you see?	D.R. - Me.
Q - Is that you looking at yourself?	P.R. No. (Since the D.R. is **yes**, say the following.)
Q - Let's imagine that is you, O.K.?	D.R. - Yes.
Q - Since that is you, who is that?	D.R. - Me.
Q - Who are You?	D.R. - (Their name)
Q - Is that you, Tommy, looking at yourself?	D.R. - Yes, (If he or she says no, repeat, "We're imagining that is you, aren't we?" Yes, "Then that

	is you, Tommy, isn't it?" Yes.
Q - What are you, Tommy, Seeing?(Always say their name after **you.**)	D.R. - Me.
Q - What else do you see as you look at you, Tommy?	P.R. - I don't know.
Q - Do you see an Indian?	D.R. - Yes.
Q - Do you see Tommy, an Indian?	D.R. - Yes.
Q - What are you doing as you look in the mirror?	D.R. - Smiling. P.R. - I don't know. If she or she answered "I don't know," then,
Q - Are you, Tommy, smiling?	D.R. - Yes.
Q - When we smile, why do we smile?	P.R. - Something's funny; or, I don't know, etc. D.R. - Because we like something.
Q - Are you, Tommy, smiling because you see something you like?	D.R. - Yes.
Q - What are you seeing that you like?	D.R. - Me.
Q - That's fine. Now, tell me, why do you like yourself?	P.R. - Don't know; or, just do, etc. (Since the D.R. is "Because I'm and Indian" then,
Q - Is that the reason that you are smiling and liking yourself, because you are an Indian?	D.R. - Yes.
Q - Why are you, Tommy, smiling and liking yourself?	D.R. - I'm an Indian
Q - Is it good to be an Indian?	D.R. - Yes.
Q - One last question. What are you, Tommy, doing in that picture?	D.R. - Smiling at me.
Q - Why?	D.R. - Because I'm an Indian.

On the following days the child should be taken through the above questions until he arrives at the stage at which you can show him the picture and ask:

Q - Why are you smiling at yourself in this picture?	D.R. - Because I am a good Indian. (At this stage the child is imposing his own, prideful meaning on the picture when he looks at it.)

Do not go on to the next picture until the child can give you the capsule answer from the last question above.



PICTURE TWO

An old time Indian man and woman. The man has his right arm raised in the traditional "How" gesture. The woman has her arms folded. The children are imitating the stances of the people in the picture. If you are questioning a boy, point at the boy in the picture, and if you are questioning a girl, point at the girl in the picture.

Q - Who is that?	P.R. - Boy (D.R. - Me.)
Q - (If he says boy or if she says girl) Say: Is that you?	P.R. - No.
Q - Let's imagine that is you. O.K.?	D.R. - Yes.
Q - Who is that, then?	D.R. - Me.
Q - Who are you? or: What is your name?	D.R. - Tommy (his or her name)
Q - What else are you in the picture?	P.R. - Don't know.
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you in the picture then?	D.R. - Indian.
Q - What are you looking at in the picture?	D.R. - Him. (Pointing at the picture of the old time Indian.)
Q - (Pointing at the picture of the man) What is he doing?	D.R. - Like this (raising hand) or: Holding his arm up.
Q - What are you doing in the picture?	D.R. - Same thing. or: Like this (holding arm up).
Q - Why are you doing that?	P.R. - Don't know; or: just doing it.
Q - Is it because you want to be like him?	D.R. - Yes
Q - Why do you want to be like him?	P.R. - Don't know, etc.
Q - Do you want to be like him because he is an Indian?	D.R. - Yes.
Q - Why do you want to be like him?	P.R. - Because he is an Indian.
Q - Is it good to be an Indian?	P.R. - Yes.
Q - Why is it good to be an Indian?	P.R. - Don't know, etc.
Q - Is it because Indians are good?	P.R. - Yes.
Q - Why is it good to be an Indian?	P.R. - Indians are good.
Q - Are you an Indian?	P.R. - Yes.
Q - Are you good?	P.R. - I'm an Indian.

On the following days the child should be taken through the above questions until he arrives at the stage where you can put the picture before him and ask:

Q - Who is that?

D.R. - Me.

Q - Why do you want to be like him?

D.R. - He is an Indian.

Q - Why do you want to be an Indian?

D.R. - Indians are good.

PICTURE THREE

Two young Indian people coming from the Indian past. If it is a girl you are questioning, point to the girl in the picture. If it is a boy, point to the boy in the picture.

Q - Who is that?	P.R. - A Boy.
Q - Is that you?	P.R. - No.
Q - Let's imagine that's you, O.K.?	D.R. - Yes.
Q - Who is that, then?	D.R. - Me.
Q - Who are you?	P.R. - Tommy, Betty, etc.
Q - What else are you?	P.R. - Don't know.
Q - Are you also an Indian?	P.R. - Yes.
Q - What are you in the picture?	P.R. - Indian
Q - What are you doing in the picture?	D.R. - Walking (If P.R.: Don't know, then Q - Are you walking?)
Q - Who are those people back there?	D.R. - Indians.
Q - Where are you coming from?	P.R. - Back there.
Q - Who is back there?	D.R. - Indians.
Q - What are you coming from, then?	D.R. - Indians.
Q - Is that good or bad?	D.R. - Good.
Q - What is good?	D.R. - To come from Indians
Q - Why is it good to come from Indians?	P.R. - Don't know, etc. (D.R. - Indians are good.)
Q - Is it because Indians are good?	D.R. - Yes.
Q - Why is it good to come from Indians?	D.R. - Indians are good.
Q - Did you come from Indians today?	D.R. - Yes.
Q - Did you come from Indians a long time ago?	D.R. - Yes.
Q - Is that what the picture shows?	D.R. - Yes
Q - How do you know it was a long time ago?	D.R. - Tipis (If P.R. is: Don't know, then)
Q - Do Indians live in tipis now?	D.R. - No.
Q - When did they live in tipis?	D.R. - A long time ago.
Q - Does the picture show you came from Indians a long time ago?	D.R. - Yes.

Q - Is that good?	D.R. - Yes.
Q - Why is that good?	D.R. - Indians are Good. (If P.R. is: Don't know, then)
Q - Is it because Indians are good?	D.R. - Yes.
Q - Why is it good to come from Indians, then?	D.R. - Indians are good.
Q - Are you an Indian?	D.R. - Yes.
Q - Why is that good?	D.R. - Indians are good.
Q - Are you good?	D.R. - Yes
Q - Why?	D.R. - Because I am an Indian.

On following days the child should be taken through the above questions until he arrives at the stage where he can be shown the picture and respond in capsule form:

Q - Where did you come from a long time ago?	D.R. - Indians.
Q - Is that good?	D.R. - Yes.
Q - Why is that good?	D.R. - Indians are good.
Q - Are you good?	D.R. - Yes.
Q - Why?	D.R. - I'm an Indian.

PICTURE FOUR

Small Indian boy Indian dancing men's style; small Indian girl Indian dancing women's style. If questioning a boy, point to the boy in the picture. If questioning a girl, point to the girl.

Q - Who is that in the picture?	P.R. - Boy. (D.R. - Me) (If P.R. is: boy, then)
Q - Let's imagine that's you, O.K.?	P.R. - Yes.
Q - Who is that then?	P.R. - Me.
Q - What else are you in the picture?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - Is that good or bad?	D.R. - Good.
Q - Why?	D.R. - Because Indians are good. (If P.R. is: Don't know, then)
Q - Is it because Indians are good?	D.R. - Yes.
Q - Why are you good then?	D.R. - Indians are good.
Q - What are you, Tommy, doing in the picture?	D.R. - Indian dancing. (If P.R. is: Dancing, then)
Q - What kind of dancing?	D.R. - Indian Dancing.
Q - What kind of people do Indian dancing?	D.R. - Indians (If P.R. is: Don't know, then)
Q - Do Indians do Indian dancing?	D.R. - Yes.
Q - What kind of people do Indian dancing?	D.R. - Indians.
Q - Why do Indians like to do Indian dancing?	P.R. - Don't know. (D.R. - It's fun, or it's good.)
Q - Is it because it's fun?	D.R. - Yes.
Q - Is it also because it's good?	D.R. - Yes.
Q - What Indians do, is that good?	D.R. - Yes.
Q - Do you like to do what Indians do?	D.R. - Yes.
Q - Why do you like to do what Indians do?	D.R. - It's good. (If P.R. is: Don't know, then)
Q - It is because what Indians do is good?	D.R. - Yes.
Q - Why do you like to do what Indians do?	D.R. - It's good.
Q - Are you an Indian?	D.R. - Yes.
Q - What you do, is that good?	D.R. - Yes.
Q - Why?	D.R. - I'm an Indian.

Q - Is that good? D.R. - Yes.

Q - Why? D.R. - Indians are good.

Q - Why are you good? D.R. - Because I'm an Indian.

On following days the child should be taken through the above questions until he can answer in capsule form:

Q - Who does Indian dancing? D.R. - Indians.

Q - Are you Indian dancing? D.R. - Yes.

Q - Do you like to do what Indians do? D.R. - Yes.

Q - Why is it good to do what Indians do? D.R. - What Indians do is good.

PICTURE FIVE

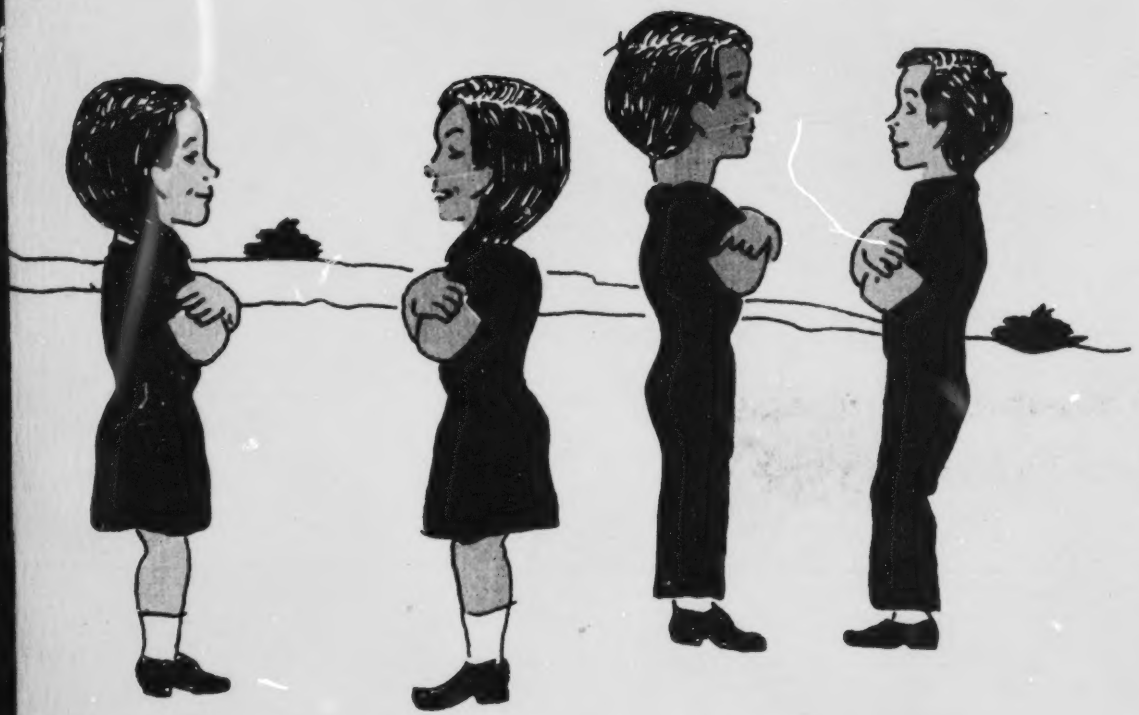
Two little Indian boys looking at each other proudly. Two little Indian girls doing the same thing. They like each other because each is an Indian. If you question a boy, point to the boy. If you question a girl, point to the girl.

Q - Who is that?	D.R. - Me. P.R. - Boy (Girl, if you are questioning a girl) If the P.R. is: Boy, then
Q - Let's imagine that is you, O.K.? (Pointing to a boy, if a boy is being questioned.)	D.R. - Yes.
Q - Who is that, then?	D.R. - Me.
Q - What else are you?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What are you also in the picture?	D.R. - Indian.
Q - Is that good?	D.R. - Yes.
Q - Why?	D.R. - Indians are good. (If P.R. is: Don't know, then)
Q - Is it because Indians are good?	D.R. - Yes.
Q - Why are you good, then?	D.R. - Because, I'm Indian.
Q - Who is that? (Pointing to the other boy or girl.)	D.R. - Friend. (If P.R. is: Don't know, then)
Q - Is that a friend of yours?	D.R. - Yes.
Q - What is your face doing?	D.R. - Smiling. (If P.R. is: Don't know, then)
Q - Are you smiling?	D.R. - Yes.
Q - When we smile, why do we smile?	D.R. - We like something. (If P.R. is: Don't know, then)
Q - Do we smile when we like something?	D.R. - Yes.
Q - Why are you smiling?	D.R. - Like something.
Q - What do you like in the picture that you are smiling at?	D.R. - Him, Or: My friend.
Q - Why do you like him?	D.R. - Is an Indian. (If P.R. is: Don't know, then)
Q - Do you like him and smile at him because he is an Indian?	D.R. - Yes.

Q - Why do you like him and smile at him?	D.R. - Is an Indian.
Q - Why is that good?	D.R. - Indians are good. (If P.R. is: Don't know, then)
Q - Is it because he is an Indian?	D.R. - Yes
Q - Why is he good?	D.R. - He is an Indian.
Q - Your friend, what is his (her) face doing?	D.R. - Smiling.
Q - When we smile, why do we smile?	D.R. - Like something (If P.R. is: Don't know, then)
Q - When we smile is it because we like something?	D.R. - Yes.
Q - Why is your friend smiling?	D.R. - Likes something.
Q - What is he smiling at?	D.R. - Me. (If P.R. is: Don't know, then)
Q - Is he smiling at you?	D.R. - Yes.
Q - Why is he smiling at you?	D.R. - Likes me.
Q - Why does he like you?	D.R. - I'm an Indian. (If P.R. is: Don't know, then)
Q - Is he smiling at you because you are an Indian?	D.R. - Yes.
Q - Why is he smiling at you and liking you?	D.R. - I'm an Indian.
Q - Is that good?	D.R. - Yes.
Q - Why?	D.R. - Indians are good. (If P.R. is: Don't know, then)
Q - Is it because it's good to be an Indian?	D.R. - Yes.
Q - Why are you good then?	D.R. - I am an Indian.
Q - Why does your friend like you?	D.R. - I am an Indian. (If P.R. is: Don't know, then)
Q - Is it because you are an Indian?	D.R. - Yes.
Q - Why does he like you?	D.R. - I am an Indian.

On following days the child should be taken through this sequence until he can look at the picture and answer the following capsule questions:

Q - Who is that? (Pointing at friend?)	D.R. - My friend.
Q - Why does he smile and like you?	D.R. - I'm an Indian.
Q - Why are you smiling and liking him?	D.R. - He's an Indian.



PICTURE SIX

The next five pictures deal with the Indian value of bravery - the ability to do something hard without showing fear or running from it. If you are questioning a boy, point to the boy. If you are questioning a girl, point to the girl.

Q - Who is that?	P.R. - Boy
Q - Let's imagine that's you, O.K.?	D.R. - Yes.
Q - Who is that in the picture?	D.R. - Me.
Q - That's fine. Now who are you in the picture?	D.R. - Mr. Or: Tommy, etc.
Q - That's right. Now who else are you?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you then?	D.R. - Indian
Q - What are you going to do in the picture?	D.R. - Get a shot. (If P.R. is: Don't know, then)
Q - Are you going to get a shot?	D.R. - Yes.
Q - What are you going to do in the picture?	D.R. - Get a shot.
Q - Is it hard to get a shot?	D.R. - Yes. (If P.R. is: Don't know, then)
Q - Don't you think it is hard to get a shot?	D.R. - Yes.
Q - Can Indians do hard things?	D.R. - Yes.
Q - What can Indians do?	D.R. - Hard Things.
Q - (Pointing to the old time Indians in the picture) Who are they?	D.R. - Indians.
Q - Are they old time Indians? or are Indians who lived a long time ago?	D.R. - Yes.
Q - Could old time Indians do hard things?	D.R. - Yes.
Q - What could old time Indians do?	D.R. - Hard things.
Q - Why?	D.R. - Because they were Indians.
Q - Can you do hard things?	D.R. - Yes.
Q - Why can you do hard things?	D.R. - I'm an Indian. (If P.R. is: Don't know, then)
Q - Can you do hard things because you are an Indian?	D.R. - Yes.
Q - Why can you do hard things?	D.R. - I am an Indian.
Q - Did the old time Indian run from hard things?	D.R. - No.

Q - Why didn't they?	D.R. - They were Indians. (If P.R. is: Don't know, then)
Q - The reason they did not run from hard things - is it because they were Indians?	D.R. - Yes.
Q - Why did they not run from hard things?	D.R. - They were Indians.
Q - Do you run from hard things?	D.R. - No.
Q - The reason that you do not run from hard things - is it because you are an Indian?	D.R. - Yes.
Q - Why don't you run from hard things?	D.R. - I'm an Indian.
Q - Are you going to run from your shot?	D.R. - No.
Q - Would old time Indians run from their shots?	D.R. - No.
Q - Why?	D.R. - Could do hard things. or - Were Indians. (If P.R. is: Don't know, then)
Q - The reason they would not run from their shots - is it because they were Indians and could do hard things?	D.R. - Yes.
Q - Why would they not run from their shots?	D.R. - They could do hard things.
Q - Can you do hard things?	D.R. - Yes.
Q - Why can you do hard things?	D.R. - I'm an Indian. (If P.R. is: Don't know, then)
Q - The reason you can do hard things - is it because you are an Indian?	D.R. - Yes.
Q - Why can you do hard things?	D.R. - I am an Indian.
Q - Is that good?	D.R. Yes.
Q - Why?	D.R. - Because Indians are good. (If P.R. is: Don't know, then)
Q - Is it because Indians are good?	D.R. - Yes.
Q - Why is it good to be an Indian?	D.R. - Indians are good.
Q - Why are you good?	D.R. - I am an Indian.
Q - What can Indians do?	D.R. - Hard things.
Q - Can you do hard things?	D.R. - Yes.
Q - Why?	D.R. - Am an Indian.

On the following days take the child through the above questions until he can answer in capsule form:

Q - What can Indians do?

D.R. - Hard things.

Q - What hard thing are you doing here?

D.R. - Getting a shot.

Q - Can you do hard things and not run from them?

D.R. - Yes.

Q - Why?

D.R. - I am an Indian.

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PICTURE SEVEN (Second of bravery pictures)

Two Indian youngsters waiting for the school bus in the cold. From now on the instructions of pointing to the boy if you are questioning a boy, or pointing to the girl if you are questioning a girl will not be repeated, since it should be evident that this is the system for each picture.

Nor will the dialogue leading to the question "Let's imagine that is you, O.K.? Rather the teacher should start each remaining picture with "Let's imagine that is you, O.K.?"

Q - Who is that?	D.R. - Me.
Q - That's right. Now who are you in the picture?	D.R. - Tommy, etc.
Q - That's right. What else are you?	D.R. - Indian (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What does that sign say there?	D.R. - Don't know.
Q - It says **bus.** Now what are you doing in the picture?	D.R. - Waiting for the school bus.
Q - How do you look like you feel in the picture?	D.R. - Cold. (If P.R. is: Don't know, then)
Q - Are you cold in the picture?	D.R. - Yes.
Q - Is it hard to wait in the cold?	D.R. - Yes.
Q - Can Indians do hard things?	D.R. - Yes.
Q - What can Indians do?	D.R. - Hard things.
Q - (Pointing to the old time Indians in the picture) Who are they?	D.R. - Indians.
Q - Are they old time Indians. or: Are they Indians who lived a long time ago?	D.R. - Indians.
Q - Could old time Indians do hard things?	D.R. - Yes.
Q - What could old time Indians do?	D.R. - Hard things.
Q - Why?	D.R. - Because they were Indians. (If P.R. is: Don't know, then)
Q - They could do hard things. Is it because they were Indians?	D.R. - Yes.
Q - Why could they do hard things?	D.R. - Because they were Indians.
Q - What are they doing in the picture?	D.R. - Taking deer home.
Q - Is it cold and hard?	D.R. - Yes.
Q - Why can they do that cold and hard thing?	D.R. - Are Indians. (If P.R. is: Don't know, then)
Q - They can do that cold and hard thing. Is it because they are Indians?	D.R. - Yes.

Q - Why can They do it? D.R. - Are Indians.

Q - Can you do hard things like that? D.R. - Yes.

Q - Why? D.R. - I am an Indian.

Q - Is it hard to wait in the cold for the bus? D.R. - Hard Things.

Q - Why can you do that cold and hard thing? D.R. - Waiting for the bus.

Q - You can do that cold, hard thing. Is it because you are an Indian? D.R. - Yes.

Q - Why can you do it? D.R. - I am an Indian.

Q - What can Indians do? D.R. - Hard things.

Q - What cold, hard thing are you doing? D.R. - Waiting for the bus.

Q - Why can you do that? D.R. - I am an Indian.

On the following days take the child through the above questions until he can answer in capsule form:

Q - What hard thing are you doing here? D.R. - Waiting in the cold for the bus.

Q - What can Indians do? D.R. - Hard things.

Q - Why can you do this cold, hard thing? D.R. - I am an Indian.

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PICTURE EIGHT (Third of bravery pictures)

Picture of Indian child sick in bed. Can be either boy or a girl.

Q - Who is that in the picture?	D.R. - Me.
Q - Who are you?	D.R. - Tommy, Betty, etc.
Q - That's right. What else are you in the picture?	D.R. - Indian, (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you then?	D.R. - An Indian.
Q - What is the matter with you in the picture?	D.R. - Sick. (If P.R. is: Don't know, or Sleeping, then)
Q - See the cloth on your head? Looks like you are sick, doesn't it?	D.R. - Yes.
Q - What's the matter with you in the picture, then?	D.R. - Sick.
Q - Is it hard to be sick?	D.R. - Yes.
Q - Can Indians do hard things?	D.R. - Yes.
Q - What can Indians do?	D.R. - Hard things.
Q - Can you do hard things?	D.R. - Yes.
Q - Sometimes, did the old time Indians get sick?	D.R. - Yes.
Q - Was it hard for them?	D.R. - Yes.
Q - Did they try not to cry when they were sick?	D.R. - Yes.
Q - Do you try not to cry when you are sick?	D.R. - Yes.
Q - Why?	P.R. - Don't know.
Q - You try not to cry. It is because Indians can do hard things?	D.R. - Yes.
Q - Why do you try not to cry?	D.R. - Can do hard things. or: I am an Indian.
Q - Can Indians do hard things?	D.R. - Yes.
Q - Are you an Indian?	D.R. - Yes.
Q - Is it a hard thing not to cry when you are sick?	D.R. - Yes.
Q - Why do you try not to cry?	D.R. - I am an Indian. Or: I can do hard things?

On the following days take the child through the above questions until he or she can answer in the following capsule form:

Q - What hard thing are you doing here?

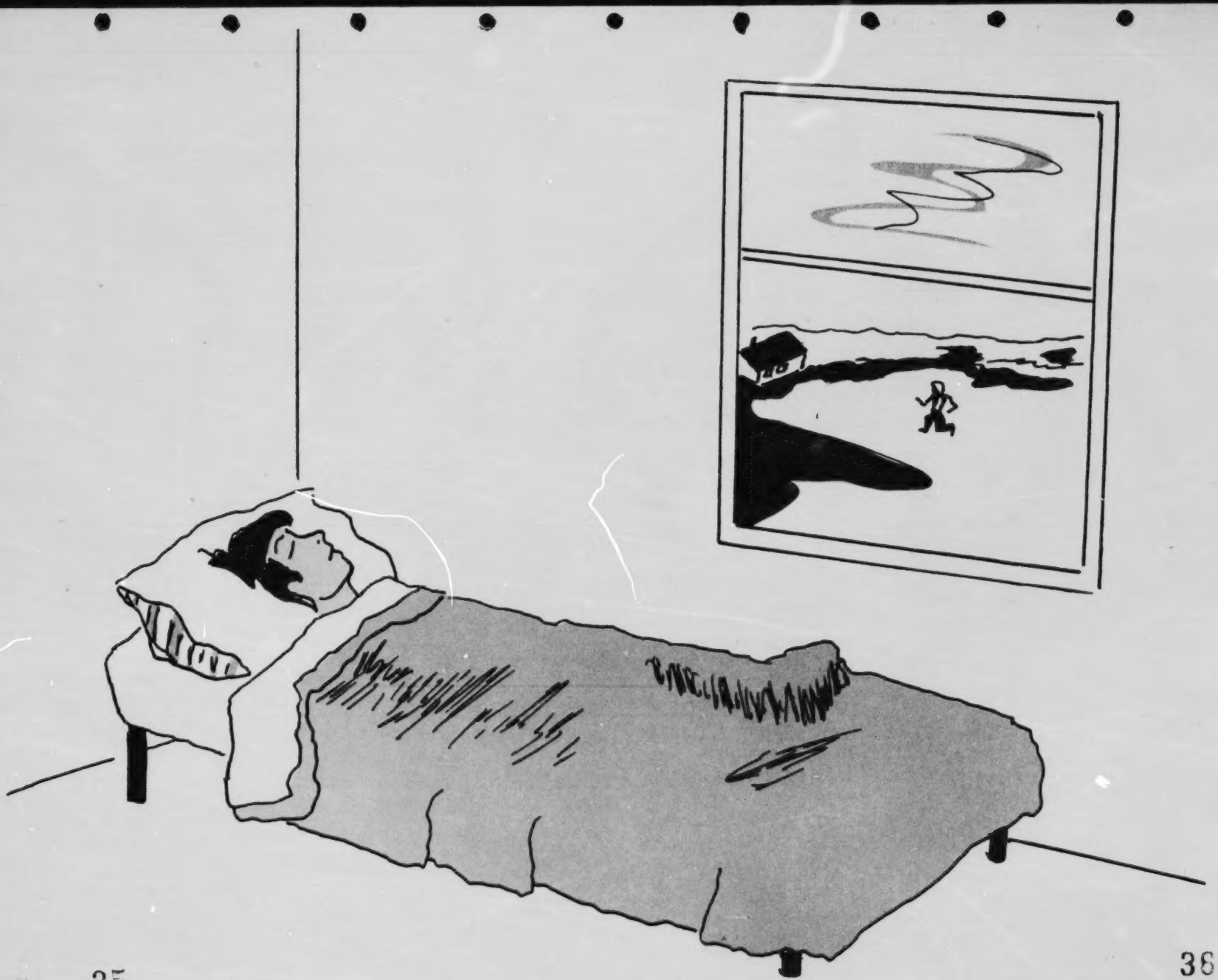
D.R. - Sick.

Q - Can Indians do hard things?

D.R. - Yes.

Q - Why can you do this hard thing, being sick and try not to cry?

D.R. - I am an Indian. Or: I can do hard things.



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PICTURE NINE (Fourth of bravery pictures)

Picture of Indian youngsters. Can't play outside because it is raining.

Q - Who is that?	D.R. - Me.
Q - What else are you?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an indian?	D.R. - Yes.
Q - What are you in the picture, then?	D.R. - Indian.
Q - What are you doing in the picture?	D.R. - Looking out the window.
Q - Why can't you play outside like you want to?	D.R. - Raining.
Q - Is it **hard** (emphasize **hard**) to stay inside the house and not be able to play outside?	D.R. - Yes.
Q - Can Indians do hard things?	D.R. - Yes.
Q - What **hard** (emphasize **hard**) thing are you doing?	D.R. - Staying inside.
Q - Why can you do hard things?	D.R. - I am an Indian. (If P.R. is: Don't know, then)
Q - You can do hard things. Is this because you are an Indian?	D.R. - Yes.
Q - Why can you do hard things?	D.R. - I am an Indian.
Q - Did the old time Indians do hard things?	D.R. - Yes.
Q - Why could they do hard things?	D.R. - They were Indians. (If P.R. is: Don't know, then)
Q - They could do hard things. Is this because they were Indians?	D.R. - Yes.
Q - Why could they do hard things?	D.R. - They were Indians.
Q - Are you an Indian?	D.R. - Yes.
Q - Can you do hard things?	D.R. - Yes.
Q - What hard thing are you doing in the picture?	D.R. - Staying inside.
Q - Why can you do this hard things?	D.R. - I am an Indian. (If P.R. is: Don't know, then)
Q - You can do this hard thing of staying inside when it is raining. Is this because you are an Indian?	D.R. - Yes.
Q - Why can you do this hard thing?	D.R. - I am an Indian

On the following days take the child through the above questions until he can answer in capsule form:

Q - What hard thing are you doing here?	D.R. - Staying inside.
Q - Can Indians do hard things?	D.R. - Yes.
Q - Why can you do this hard thing and stay inside?	D.R. - I am an Indian.

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PICTURE TEN (Fifth of the bravery pictures)

Picture of Indian youngsters in school room, hungry and thinking of food.

Q - Who is that in the picture?	D.R. - Me.
Q - What's fine. Now what else are you?	D.R. - Indian (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you then?	D.R. - Indian.
Q - What are you thinking about in the picture?	D.R. - Eating dinner, or Eating.
Q - Does that mean you are hungry?	D.R. - Yes. (If P.R. is: No, or, not hungry, then)
Q - Let's imagine that you are hungry, O.K.?	D.R. - Yes.
Q - Is it hard to be hungry?	D.R. - Yes.
Q - Why can't you eat in the picture?	D.R. - Not time yet. (If P.R. is: Don't know, then)
Q - Is it because it is still school time and you cannot eat yet?	D.R. - Yes.
Q - Why can't you eat yet?	D.R. - School time.
Q - Is it hard to wait when you are hungry?	D.R. - Yes.
Q - Can you do hard things?	D.R. - Yes.
Q - Why?	D.R. - I'm an Indian. (If P.R. is: Don't know, then)
Q - You said you could do hard things. Is this because you are an Indian?	D.R. - Yes.
Q - Why cn you do hard things?	D.R. - I am an Indian.
Q - Can Indians do hard things?	D.R. - Yes.
Q - Why?	D.R. - Because they are Indians. (If P.R. is: Don't know, then)
Q - They can do hard things because they are Indians. Is that why you can do hard things?	D.R. - Yes.
Q - Why can you do hard things?	D.R. - I am an Indian.

On the following days take the child through the above questions until he can answer the following capsule form:

Q - What hard thing are you doing here?	D.R. - Being hungry - or - Hungry and waiting to eat.

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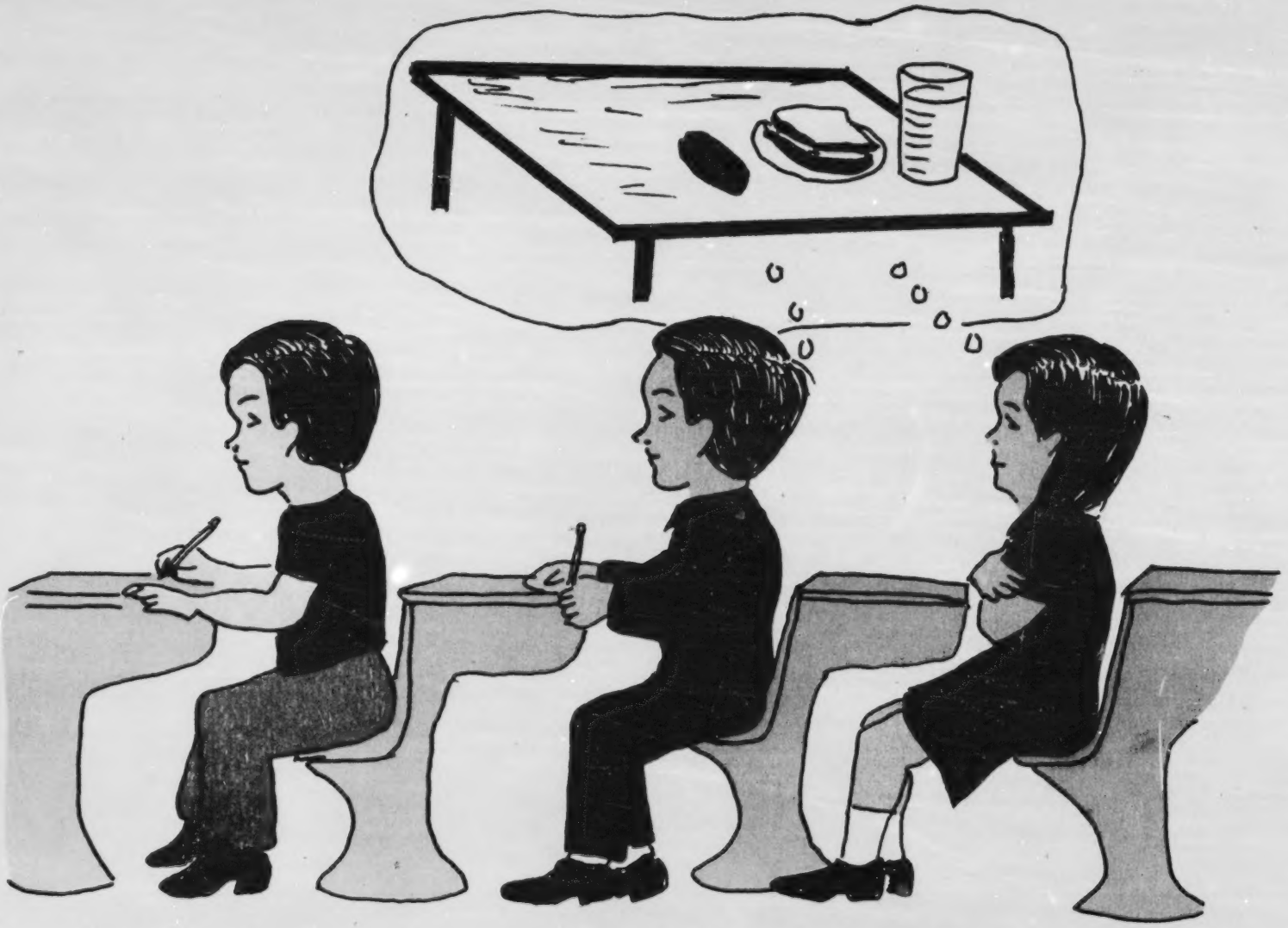
Q - Can Indians do hard things?

D.r. - Yes.

Q - Why can you do this hard thing of being hungry and waiting to eat?

D.R. - I am an Indian.



PICTURE ELEVEN (First of Generosity and Sharing pictures)

Q - Who is that?	D.R. - Me.
Q - What else are you, Tommy, in the picture?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you, then?	D.R. - An Indian.
Q - What are you doing, Tommy, (Betty?)	D.R. - Giving some candy. Or: Getting some candy. (If P.R. is: Don't know, then)
Q - Are you giving some candy to her? (Getting some candy?)	D.R. - Yes.
Q - Are you sharing your candy? (Is he sharing his candy?)	D.R. - Yes.
Q - Do Indians share things?	D.R. - Yes.
Q - Are you an Indian?	D.R. - Yes.
Q - Why are you sharing? (Why is he sharing?)	D.R. - Am an Indian. Of: Is an Indian. (If P.R. is: Don't know, then)
Q - You are sharing. Is that because you are an Indian? or He is sharing. Is that because he is an Indian?	D.R. - Yes.
Q - Why are you sharing? (or Why is he sharing?)	D.R. - Am an Indian (Is an Indian.)
Q - Do Indians share?	D.R. - Yes.
Q - Do you share?	D.R. - Yes.
Q - Why?	D.R. - I am an Indian.

Take the child through the above questions on following days until he can answer in capsule form:

Q - What are you doing in the picture?	D.R. - Sharing (getting) candy.
Q - Why are you sharing (getting)?	D.R. - I am an Indian.

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PICTURE TWELVE (Second of Sharing pictures)

Boy and girl sharing blocks and ball.

Q - Who is that?	D.R. - Me.
Q - Who are you?	D.R. - Tommy, (Betty), etc.
Q - What else are you (Pointing) in the picture?	D.R. - Indian (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you, then?	D.R. - An Indian.
Q - What are you doing in the picture?	D.R. - Giving some blocks to her. (Or; giving a ball to him.)
Q - Are you sharing with him (her)?	D.R. - Yes.
Q - Do Indians share things?	D.R. - Yes.
Q - Are you an Indian?	D.R. - Yes.
Q - Is that why you are sharing your blocks (ball)?	D.R. - Yes.
Q - Why are you sharing?	D.R. - I am an Indian. (If P.R. is: Don't know, then)
Q - Are you sharing because you are an Indian?	D.R. - Yes.
Q - Why are you sharing?	D.R. - I am an Indian.

On following days take the child through the above questions until he or she can answer in capsule form:

Q - What are you doing in the picture?	D.R. - Sharing (giving) my blocks (ball).
Q - Why are you sharing (giving)?	D.R. - I am an Indian.

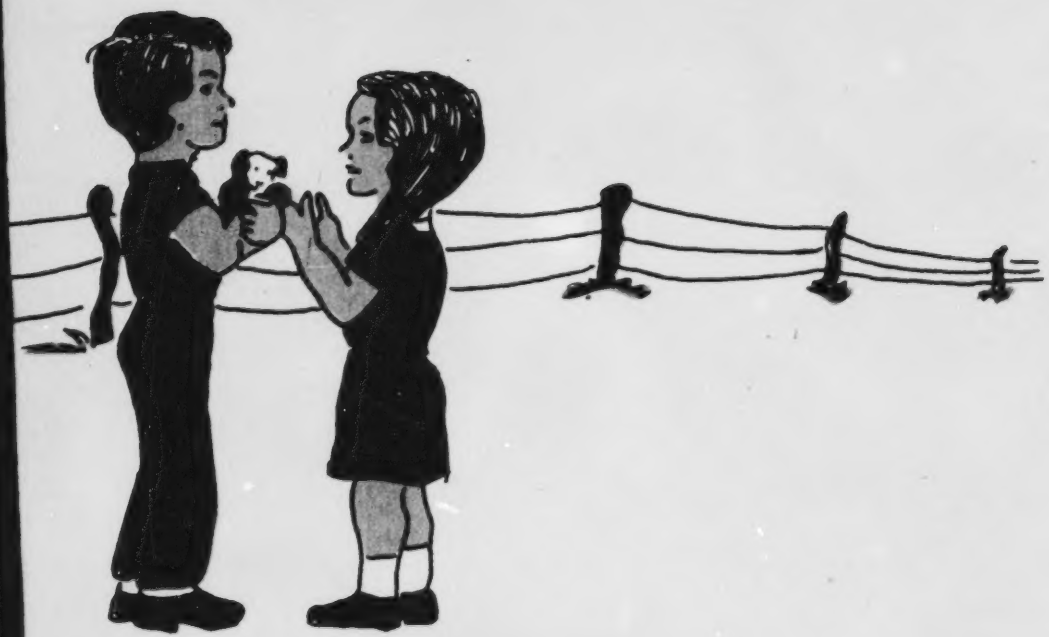
PICTURE THIRTEEN (Third of Sharing pictures)

Boy and girl sharing a puppy.

Q - Who is that?	D.R. - Me.
Q - Who are you?	D.R. - Tommy (Betty).
Q - What else are you? (Pointing to picture)	D.R. - Indian (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you?	D.R. - Indian.
Q - What are you doing, Tommy (Betty)?	D.R. - Giving a puppy to her. (Getting a puppy from him.)
Q - Are you sharing your puppy with her? (Is he sharing his puppy with you?)	D.R. - Yes.
Q - Do Indians share things?	D.R. - Yes.
Q - Are you Indian?	D.R. - Yes.
Q - Is that why you are sharing your puppy? (Is that why he is sharing his puppy?)	D.R. - Yes.
Q - Why are you (is he) sharing the puppy?	D.R. - Am an Indian (Is Indian)
Q - Do Indians share things?	D.R. - Yes.
Q - What do Indians do?	D.R. - Share things.
Q - What do you do?	D.R. - Share Things.
Q - Why?	D.R. - Am Indian.

Take the child through the above questions on following days until he can answer in capsule form:

Q - What are you doing in this picture?	D.R. - Sharing (getting) puppy.
Q - Why are you sharing? (getting?)	D.R. - I am an Indian. He is an Indian.



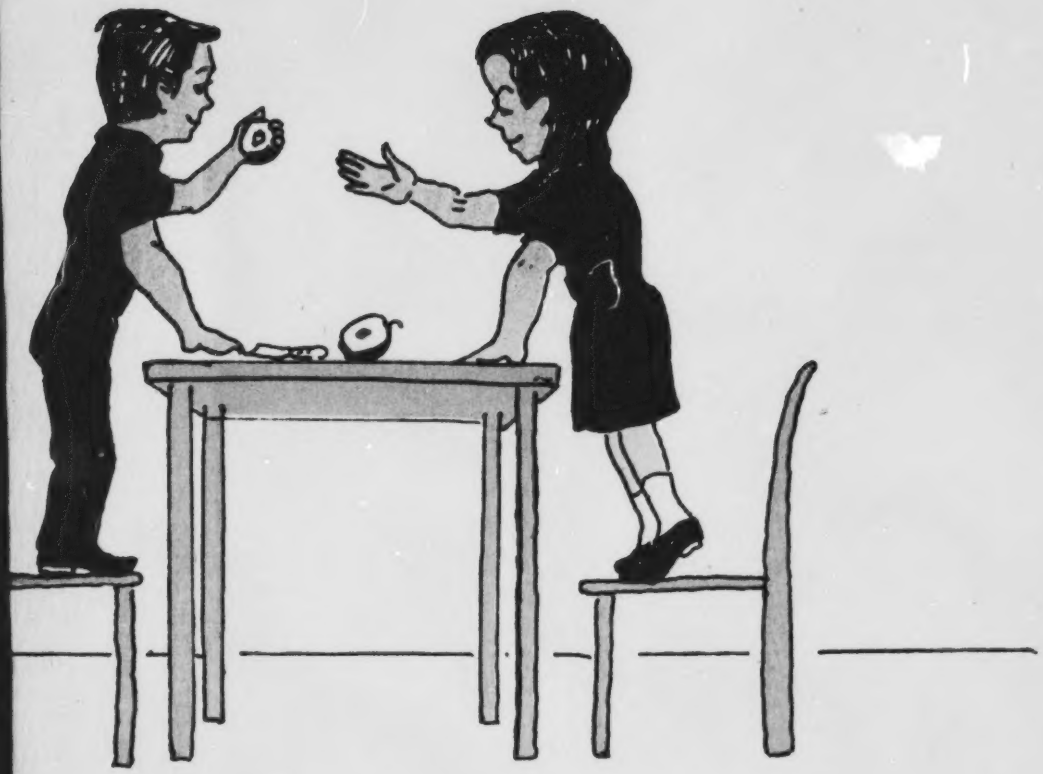
PICTURE FOURTEEN (Fourth of Sharing pictures)

Boy and Girl sharing apple.

Q - Who is that?	D.R. - Me.
Q - Who are you?	D.R. - Tommy, (Betty), etc.
Q - What else are you?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you?	D.R. - Indian.
Q - What are you doing, Tommy (Betty)?	D.R. - Giving some apple (Getting some apple). (If P.R. is: Don't know, then)
Q - Are you giving (getting) a half an apple?	D.R. - Yes.
Q - What are you doing?	D.R. - Giving (getting) half an apple.
Q - Are you sharing (Is he sharing) your (his) apple with you?	D.R. - Yes.
Q - What are you doing?	D.R. - Sharing (getting) half an apple.
Q - Do Indians share things?	D.R. - Yes.
Q - Are you an Indian?	D.R. - Yes.
Q - Is that why you are sharing (getting) the apple?	D.R. - Yes.
Q - Why are you sharing (getting) the apple?	D.R. - Am Indian (Is Indian)
Q - Do Indians share things?	D.R. - Yes.
Q - What do Indians do?	D.R. - Share things.
Q - What do you do?	D.R. - Share things.
Q - Why?	D.R. - Am Indian (Is Indian).

Take the child through the above questions on following days until he (she) can answer in capsule form:

Q - What are you doing in this picture?	D.R. - Sharing (getting) apple.
Q - Why?	D.R. - Am Indian, or Indians share.



PICTURE FIFTEEN (Fifth in Sharing pictures)

Boy and girl sharing work.

Q - Who is that?	D.R. - Me.
Q - Who are you?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you?	D.R. - Indian.
Q - What are you doing, Tommy, Betty?	D.R. - Carrying water.
Q - Are you helping her (him) carry water?	D.R. - Yes.
Q - Are you sharing her (his) work with her (him)?	D.R. - Yes.
Q - What are you doing?	D.R. - Sharing Work.
Q - Do Indians share things?	D.R. - Yes.
Q - Are you Indian?	D.R. - Yes.
Q - Is that why you are sharing his (her) work?	D.R. - Yes.
Q - Why are you sharing her (his) work?	D.R. - Am Indian.
Q - Do Indians share things?	D.R. - Yes.
Q - What do Indians do?	D.R. - Share things.
Q - What do you do?	D.R. - Share things.
Q - What are you sharing here?	D.R. - Work.
Q - Why are sharing her (his) work?	D.R. - Am Indian.

On following days take the child through the above questions until he (she) can answer in capsule form:

Q - What are you sharing in this picture?	D.R. - Work - or carrying water
Q - Why are you sharing the work?	D.R. - Am Indian.

PICTURE SIXTEEN (First in Individual Freedom pictures)

Q - Who is that?	D.R. - Me.
Q - Who are you, then?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also Indian?	D.R. - Yes.
Q - What else are you, then?	D.R. - Indian.
Q - What are you doing in the picture, Tommy, Betty, etc.?	D.R. - Don't know; or Looking at the school.
Q - Are you deciding which school to go to?	D.R. - Yes.
Q - What are you doing then?	D.r. - Deciding (or seeing) which school to go to.
Q - Me.	D.R. - Me. (If P.R. is: Don't know, then)
Q - You will decide which school to go to, won't you?	D.R. - Yes.
Q - Who will decide which school to go to?	D.R. - Me.
Q - How will you know which school to pick (or take)?	P.R. - Don't know. Or: They might just point to one.
Q - Will your mother and father (or titles of ones raising them) tell you or advise you which one to pick?	D.R. - Yes.
Q - How will you know which one to pick?	D.R. - They will tell me.
Q - Who will be the one who will pick out the school?	D.R. - Me.
Q - How do you know which one to pick?	D.R. - They will tell me.
Q - Do you do what they advise or tell you?	D.R. - Yes.
Q - Is this what Indians do?	D.R. - Yes.
Q - What do Indians do?	D.R. - What they tell us.

On following days take the child through the above questions until he can answer in capsule form:

Q - What are you doing?	D.R. - Deciding (seeing) which school to go to.
Q - Will you decide?	D.R. - Yes.
Q - How will you know which is best?	D.R. - They (mother and father) will tell us.
Q - Is this what Indians do?	D.R. - Yes.

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PICTURE SEVENTEEN (Second in Individual Freedom pictures)

Boy and girl going to school.

Q - Who is that?	D.R. - Me.
Q - Who are you?	D.R. - Tommy, Betty, etc.
Q - What else are you there?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian there?	D.R. - Yes.
Q - What else are you then?	D.R. - Indian.
Q - What are you doing in the picture, Tommy, Betty?	D.R. - Going to school. (If P.R. is: Don't know, then)
Q - Are you going to school?	D.R. - Yes.
Q - What are you doing?	D.R. - Going to school.
Q - Who decided (wanted) (made up his - her - mind) to go to school today?	D.R. - Me. or: I did.
Q - Do you always decide to go to school?	D.R. - Yes.
Q - Who helps you decide to go to school?	D.R. - Mother and father (titles of ones raising him, her) (If P.R. is: Don't know, then)
Q - Do your mother and father help you decide to go to school?	D.R. - Yes.
Q - Is that what Indians do?	D.R. - Yes.

On following days take the child through the above questions until he or she can answer in capsule form:

Q - What are you doing?	D.R. - Going to School.
Q - Who decided to go to school?	D.R. - Me. or: I did.
Q - Who helped you decide to go to school?	D.R. - Mother, father (titles of ones raising him, her)
Q - Is this what Indians do?	D.R. - Yes.

PICTURE EIGHTEEN (Third in Individual Freedom pictures)

Picture of boy and girl carrying wood, with playthings in foreground.

Q - Who is that?	D.R. - Me.
Q - Who are you?	D.R. - Tommy, Betty, etc.
Q - What else are you there?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also Indian?	D.R. - Yes.
Q - What else are you?	D.R. - Indian.
Q - What are you doing in the picture?	D.R. - Carrying Wood.
Q - Who decided (wanted) to carry the wood?	D.R. - Me. (If P.R. is: Don't know, then)
Q - Did you decide to carry the wood?	D.R. - Yes.
Q - Who decided (wanted) to carry the wood?	D.R. - Me. or: I did.
Q - There are your playthings (pointing to them) - why aren't you playing?	D.R. - Don't know.
Q - Are you not playing because your mother (or father) (or folks) asked you to carry the wood?	D.R. - Yes.
Q - Why are you carrying the wood?	D.R. - They asked me. Told me.
Q - Who decided to carry the wood?	D.R. - Me. I did.
Q - Why?	D.R. - They told me.
Q - If they tell you, is this what Indians do?	D.R. - Yes.

Take the child through the above questions on following days until he or she can answer in capsule form:

Q - What are you doing?	D.R. - Carrying wood.
Q - Why aren't you playing instead?	D.R. - They told me to (mother, father).
Q - Who decided?	D.R. - Me. I did.

PICTURE NINETEEN (Fourth in Individual Freedom pictures)

Boy and girl buying a pencil instead of candy.

Q - Who are you in the Picture?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you?	D.R. - Indian.
Q - What are you doing in the picture, Tommy, Betty?	D.R. - Buying a pencil. (If P.R. is: Don't know, then)
Q - Are you buying a pencil?	D.R. - Yes.
Q - What are you doing?	D.R. - Buying a pencil.
Q - There is candy right behind you. Why aren't you buying candy instead?	D.R. - Don't know.
Q - Are you buying a pencil instead of buying candy because your mother (father) (folks) wanted you to?	D.R. - Yes.
Q - Why are you buying the pencil instead?	D.R. - They (mother, father) wanted me to.
Q - Who decided to buy the pencil?	D.R. - Me. I did.
Q - Did you decide?	D.R. - Yes.
Q - Who helped you decide?	D.R. - They did (mother, father).
Q - Is this what Indians do?	D.R. - Yes.

On following days take the child through the above questions until he can answer in capsule form:

Q - What are you doing?	D.R. - Buying a pencil.
Q - Why are you buying a pencil instead of candy?	D.R. - They (mother, father) wanted me to.
Q - Who decided to buy the pencil?	D.R. - Me. I did.

PICTURE TWENTY (Fifth of Individual Freedom pictures)

Boy and girl going home from school instead of playing on playground.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - What else are you? (pointing at the picture)	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you, then?	D.R. - Indian.
Q - What are you doing in the picture?	P.R. - Don't know.
Q - Are you going home from school?	D.R. - Yes.
Q - What are the other children doing?	D.R. - Playing.
Q - Why aren't you playing too, instead of going home?	P.R. - Don't know.
Q - Is it because your mother (grandmother, aunt, etc.) wanted you to come home?	D.R. - Yes.
Q - Why are you going home instead of playing?	D.R. - They wanted us to.
Q - Who decided to go home instead of playing?	D.R. - Me. (If P.R. is: Don't know, then)
Q - Are you the one who decided to go home instead of playing?	D.R. - Yes.
Q - Who helped you decide?	D.R. - They did (mother, etc.)
Q - Is this what Indians do?	D.R. - Yes.

Take the child through the above questions on the following days until he can answer in capsule form:

Q - What are you doing?	D.R. - Going home from school.
Q - Why aren't you playing with the others?	D.R. - They (mother, etc.) wanted us to go home.
Q - Who decided to go home?	D.R. - Me. I did.
Q - Who helped you decide?	D.R. - They did.
Q - Is this what Indians do?	D.R. - Yes.

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PICTURE TWENTYONE (First of Adjustment to Nature - Get Along - pictures)

Q - Who are you in the Picture?	D.R. - Tommy, Betty, etc.
Q - What else are you? (Pointing to the picture.)	D.R. - Indian. (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What else are you, then?	D.R. - Indian.
Q - What are you doing?	D.R. - (If girl) Giving a cup of water. (If boy) Getting a cup of water.
Q - Are you thirsty in the picture?	D.R. - Yes.
Q - How many cups are there?	D.R. - One.
Q - Why don't you drink first?	P.R. - Don't know.
Q - (If girl) Is this your way of getting along with him? (If boy) Is this her way of getting along with you?	D.R. - Yes.
Q - Why are you letting him drink first? Why is she letting you drink first?	D.R. - To get along.
Q - Do Indians do this?	D.R. - Yes.
Q - What do Indians do?	D.R. - Get along.

Take the child through the above questions on the following days until he can answer in capsule form:

Q - What are you doing?	D.R. - Getting (Giving) a cup of water.
Q - Why are you letting him (is she letting you) drink first?	D.R. - Get along.
Q - Do Indians do this?	D.R. - Yes.

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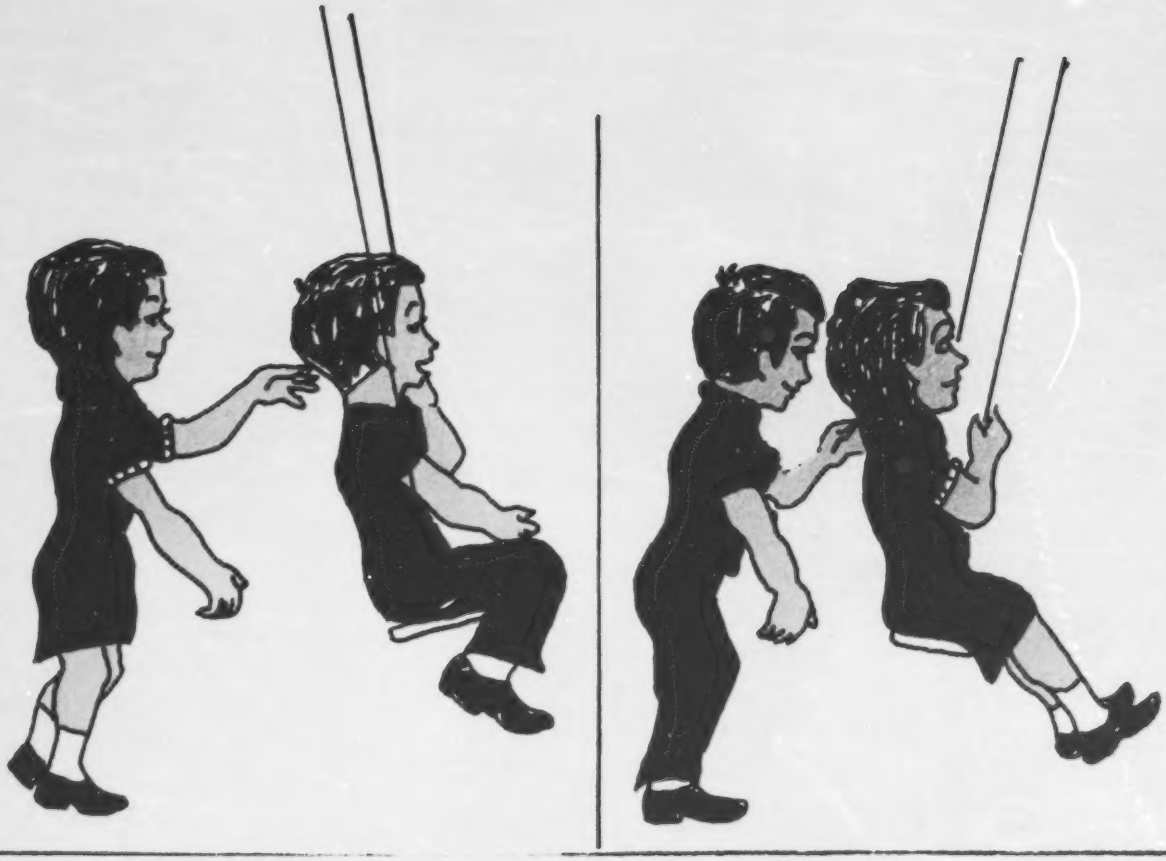
PICTURE TWENTYTWO (Second in Adjustment to Nature pictures)

A) Little boy pushing little girl; B) Little girl pushing little boy.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - What else are you? (Pointing to the picture.)	D.R. - Indian, (If P.R. is: Don't know, then)
Q - Are you also an Indian?	D.R. - Yes.
Q - What are you also then?	D.R. - Indian.
Q - What are you doing in the picture?	D.R. - If girl: swinging (or being pushed by a boy.)
Q - Who is pushing you? (Whom are you pushing?)	D.R. - A boy. (A girl).
Q - Now, in the other picture, what are you doing?	D.R. - If girl: pushing him. If boy: swinging (or being pushed by her.)
Q - Are you taking turns swinging and pushing?	D.R. - Yes.
Q - Why do you take turns?	D.R. - Get along (If P.R. is: Don't know, then)
Q - Do you take turns to get along with each other?	D.R. - Yes.
Q - Why do you take turns?	D.R. - Get along.
Q - Do Indians do this?	D.R. - Yes.
Q - What do Indians do?	D.R. - Get along.
Q - Is this good?	D.R. - Yes.
Q - Why?	D.R. - Because Indians do it. (If P.R. is: Don't know, then)
Q - Is it good because Indians do it?	D.R. - Yes.
Q - Why is it good?	D.R. - Indians do it.
Q - Do what?	D.R. - Get along.

On the following days take the child through the above questions until he or she can answer in capsule form:

Q - What are you doing in those two pictures?	D.R. - Taking turns swinging.
Q - Why do you take turns?	D.R. - Get along.
Q - Do Indians do this?	D.R. - Yes.
Q - Do what?	D.R. - Get along.



PICTURE TWENTYTHREE (Third in Adjustment to Nature pictures)

Little boy tying feather to stick horse while little girl holds it with a doll in her hand.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - What else are you? (Pointing to picture.)	D.R. - Indian.
Q - What are you doing there?	D.R. - If boy: Tying a feather to my horse. If Girl: Holding horse.
Q - If boy: Did she stop playing with her doll to help you? If girl: Did you stop playing with your doll to help him?	D.R. - Yes.
Q - Why did she (you) stop playing with her (your) doll to help you (him)?	D.R. - To get along. (If P.R. is: Don't know, then)
Q - Did she (you) stop playing with her (your) doll to help you (him) in order to get along?	D.R. - Yes.
Q - Why did whe (you) stop playing with her (your) doll to help you (him)?	D.R. - To get along.
Q - Do Indians do this?	D.R. - Yes.
Q - What?	D.R. - Get along.
Q - Is this good?	D.R. - Yes.
Q - What is good?	D.R. - To get along.
Q - What do Indians do?	D.R. - Get along.

Take the child through the above questions on following days until he or she can answer in capsule form:

Q - What are you doing there?	D.R. - If boy: Tying feather to horse. If girl: Holding the horse for him.
Q - If boy: Why is she holding the horse for you? If girl: Why are you holding the horse for him?	D.R. - To get along.
Q - Do Indians do this?	D.R. - Yes.
Q - What do Indians do?	D.R. - Get along.

PICTURE TWENTYFOUR (Fourth in Adjustment to Nature pictures)

A little boy holding a doll while the little girl fixes its clothes.

Q - Who are you there?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian.
Q - What are you doing?	D.R. - If boy: Holding a doll for her. If girl: Fixing doll.
Q - If girl: What is he doing?	D.R. - Holding doll for me.
Q - If girl: Did he leave his car (point to it) to help you? If boy: Did you leave your car (point to it) to help her?	D.R. - Yes.
Q - Why are you (is he) holding the doll for her (for you)?	D.R. - To get along. (If P.R. is: Don't know, then)
Q - Are you (is he) holding the doll for her (for you) in order to get along?	D.R. - Yes.
Q - Why are you (is he) holding the doll for her (for you)?	D.R. - To get along.
Q - Do Indians do this?	D.R. - Yes.
Q - What do Indians do?	D.R. - Get Along.
Q - Is this good?	D.R. - Yes.
Q - Why is this good to get along?	D.R. - Indians do it.

On the following days take the child through the above questions until he or she can answer in capsule form:

Q - What are you doing there?	D.R. - If boy: Holding doll for her. If girl: Fixing doll.
Q - If boy: Why did you leave your car and hold the doll for her? If girl: Why is he leaving his car to hold the doll for you?	D.R. - To get along.
Q - Why do you get along like this?	D.R. - Indians do this.

PICTURE TWENTYFIVE (Fifth in Adjustment to Nature pictures)

Boy and girl about to use playground slide: girl is going first.

Q - Who are you in the Picture?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian.
Q - What are you doing?	P.R. - Going on slide, or Don't know.
Q - Are you going to slide?	D.R. - Yes.
Q - If boy: Why are you letting her go first? If girl: Why is he letting you go first?	D.R. - To get along. (If P.R. is: Don't know, then)
Q - Are you (is he) letting her (you) go first in order to get along?	D.R. - Yes.
Q - Why are you (is he) letting her (you) go first?	D.R. - Get along.
Q - If boy: You are not pushing her aside and going first, are you? If girl: He is not pushing you aside and going first, is he?	D.R. - No.
Q - Why?	D.R. - To get along. (If P.R. is: Don't know, then)
Q - You are (he is) not pushing her (you) aside and going first in order to get along - is that right?	D.R. - Yes.
Q - Why are you (is he) not pushing her (you) aside and going first?	D.R. - Get along.
Q - Do Indians do this?	D.R. - Yes.
Q - What do Indians do?	D.R. - Get along.

On the following days take the child through the above questions until he or she can answer in capsule form:

Q - What are you doing there?	D.R. - If boy: Letting ger go first on the slide. If girl: Letting me go first on the slide.
Q - Why are you (is he) letting her (you) go first on the slide?	D.R. - To get along.
Q - Why do you get along like that?	D.R. - Indians do that.

PICTURE TWENTYSIX (First in Indian Wisdom pictures)

Indian boy and girl looking at landscape scene.

Q - Who are you in the picture?	D.R. - Tommy, Betty, Etc.
Q - What else are you?	D.R. - Indian.
Q - What are you thinking of?	P.R. - Don't know.
Q - (Point to the grass) Aren't you thinking of the grass you are sitting on?	D.R. - Yes.
Q - What are you thinking of?	D.R. - Grass.
Q - Where does the grass come from?	D.R. - Earth (Perhaps will say ground or dirt).
Q - That's right, it comes from the earth. Because the earth gives us the grass is it holy and good?	D.R. - Yes.
Q - What is the earth?	D.R. - Holy and good.
Q - Why?	D.R. - Gives us the grass. (if P.R. is: Don't know, then)
Q - Is the earth holy and good because it gives us the grass?	D.R. - Yes.
Q - Why is it holy and good?	D.R. - Gives us the grass.
Q - Are you thinking of that tree too?	D.R. - Yes.
Q - Isn't the tree pretty?	D.R. - Yes.
Q - Where does the tree come from?	D.R. - Earth. (Make them say earth, not dirt or ground)
Q - That's right. Because the earth gives us the tree, is it holy and good?	D.R. - Yes.
Q - Because the earth gives us the tree, what is it?	D.R. - Holy and good.
Q - Do you think the earth is holy and good because you are an Indian?	D.R. - Yes.
Q - Why do you think the earth is holy and good?	D.R. - Am an Indian.
Q - Do Indians think this?	D.R. - Yes.
Q - What do they think about the earth?	D.R. - Holy and good.

Take the child through the above questions on the following days until he can answer in capsule form:

Q - What are you thinking?	D.R. - Earth is holy and good.

Q - Why do you think the earth is holy and good?

D.R. - Gives us the grass and trees.

Q - What do Indians think about the earth?

D.R. - Holy and good.

Q - Are you an Indian?

D.R. - Yes.

Q - What do you think about the Earth?

D.R. - Holy and good.

PICTURE TWENTYSEVEN (Second in Indian Wisdom pictures)

Boy and girl looking at and smelling a flower.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian.
Q - What are you doing there?	D.R. - Smelling the flower. (If P.R. is: Don't know, then)
Q - Are you smelling the flower?	D.R. - Yes.
Q - What are you doing?	D.R. - Smelling the flower?
Q - Is it pretty and does it smell good?	D.R. - Yes.
Q - Where did the pretty flower come from?	D.R. - Earth. (If P.R. is: Don't know, then)
Q - Did the pretty flower come from the earth?	D.R. - Yes.
Q - Where did the pretty flower come from?	D.R. - Earth.
Q - From where did the pretty flower get its nice smell?	D.R. - Earth. (If P.R. is: Don't know, then)
Q - Did the pretty flower get its nice smell from the earth?	D.R. - Yes.
Q - From where did the pretty flower get its nice smell?	D.R. - From the earth.
Q - That's right. Because the earth gave us the pretty flower and its nice smell is the earth holy and good?	D.R. - Yes.
Q - Why is the earth holy and good?	D.R. - Gives us the flower.
Q - Do you think the earth is holy and good because you are an Indian?	D.R. - Yes.
Q - Why do you think the earth is holy and good?	D.R. - Am an Indian.
Q - Is this what Indians think?	D.R. - Yes.
Q - What do Indians think?	D.R. - Earth is holy and good.

Take the child through the above questions until he or she can answer in capsule form:

Q - Where did the pretty flower come from?	D.R. - Earth.
Q - Where did it get its nice smell?	D.R. - Earth.

Q - Because the earth gave us the pretty flower, what is the earth?

D.R. - Holy and Good.

Q - Is this what Indians think?

D.R. - Yes.

Q - What do Indians think about the earth?

D.R. - Holy and good.

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PICTURE TWENTYEIGHT (Third in Indian Wisdom pictures)

Boy and girl on hill. Old time Indian in background with arms outstretched.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - Are you also an Indian?	D.R. - Yes.
Q - What are you thinking about there? (Point to boy or girl in the picture)	P.R. - Don't know.
Q - Who is that back there? (Pointing to old time Indian praying)	D.R. - Indian.
Q - An Indian a long time ago?	D.R. - Yes.
Q - What is he doing?	P.R. - Don't know.
Q - Is he praying?	D.R. - Yes.
Q - What is he doing?	D.R. - Praying
Q - What is praying?	D.R. - Don't know.
Q - Is praying talking to God?	D.R. - Yes.
Q - What is praying?	D.R. - Talking to God.
Q - Do Indians do this?	D.R. - Yes.
Q - What do Indians do?	D.R. - Talk to God. Or: Pray.
Q - Why do Indians do this?	P.R. - Don't know.
Q - Do Indians pray or talk to God because they know God is there? (Point to the earth and the sky)	D.R. - Yes.
Q - Why do they talk to God?	D.R. - He is there.
Q - Where is God?	P.R. - Don't know.
Q - Is God everywhere?	D.R. - Yes.
Q - Where is He?	D.R. - Everywhere.
Q - Do Indians know this?	D.R. - Yes.
Q - What do Indians know?	D.R. - He is everywhere
Q - Is this why they pray?	D.R. - Yes.
Q - Why do they pray?	D.R. - Know He is everwhere.

Take the child through the above questions on the following days until he or she can answer in capsule form:

Q - What are you thinking of there?

D.R. - Old Indian praying. (Or: Talking to God.)

Q - Why is he praying?

D.R. - Knows God is everywhere.

Q - Do Indians do this?

D.R. - Yes.

Q - What do Indians do?

D.R. - Pray (Talk to God)

PICTURE TWENTYNINE (Fourth in Indian Wisdom pictures)

Boy and girl with horse.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - What else are you?	D.R. - Indian.
Q - What are you doing there?	D.R. - Boy: Feeding the horse. Girl: Patting the horse.
Q - Do you like the horse?	D.R. - Yes.
Q - Why do you like the horse?	P.R. - Nice, ride him, etc. (If P.R. is: Don't know, then)
Q - Is the horse good?	D.R. - Yes.
Q - Why do you like him?	D.R. - He's good.
Q - Do you like him because he has lots of money?	D.R. - No.
Q - Does a horse have money?	D.R. - No.
Q - But you like him anyway?	D.R. - Yes.
Q - Why do you like him?	D.R. - Good.
Q - Do Indians like animals?	D.R. - Yes.
Q - What do Indians do?	D.R. - Like animals.
Q - Why do Indians like animals?	D.R. - Good.

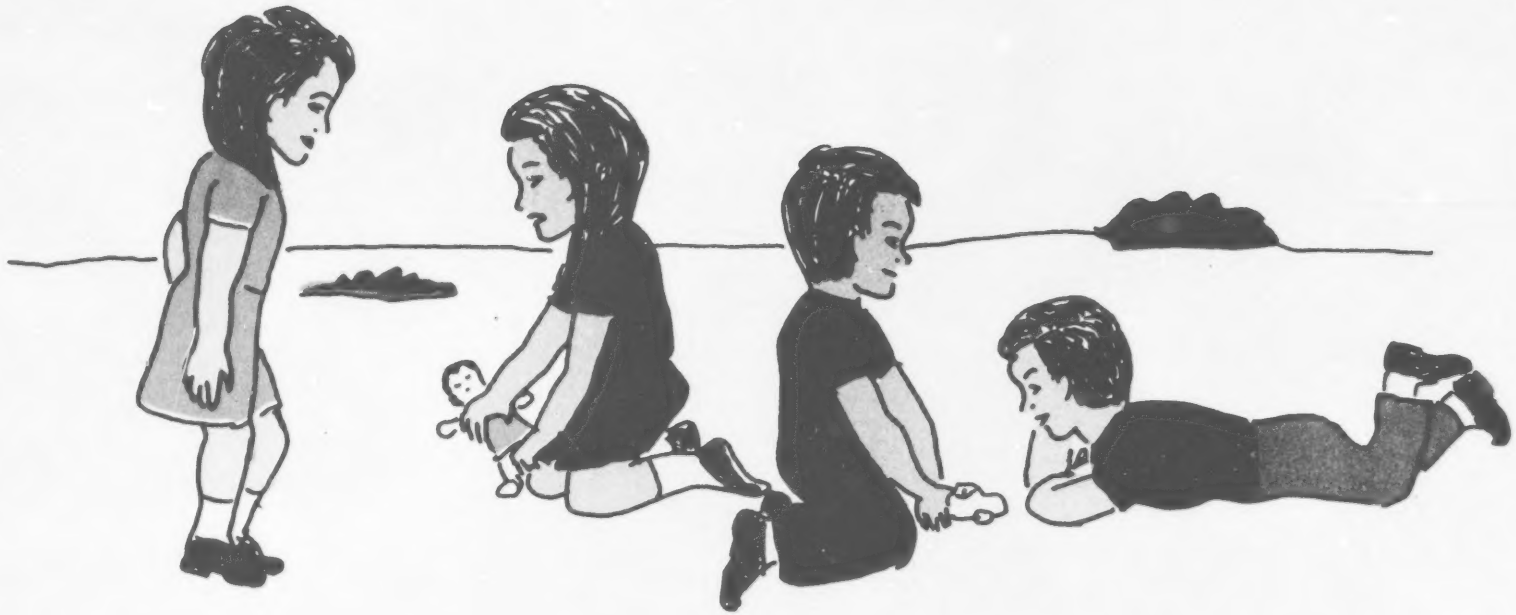
Take the child through the above questions on following days until he or he can answer in capsule form:

Q - What are you doing?	D.R. - Boy: Feeding the horse. Girl: Patting the horse.
Q - Why do you like the horse?	D.R. - He is good.
Q - Do Indians like animals?	D.R. - Yes.
Q - What do Indians do?	D.R. - Like animals.

PICTURE THIRTY (Fifth in Indian Wisdom pictures)

Two little boys playing together with a toy car. Two little girls playing together with a rag doll.

Q - Who are you in the picture?	D.R. - Tommy, Betty, etc.
Q - What else are you? (Point to him or her in the picture)	D.R. - Indian.
Q - Who is that? (Point to the other boy or girl)	P.R. - Don't know.
Q - Is that other little boy (or girl) your friend?	D.R. - Yes.
Q - Who is that then? Point again to the other boy or girl)	D.R. - Friend.
Q - Whose car (or doll) is that you are playing with?	D.R. - Mine. (If P.R. is: Don't know, then)
Q - Let's imagine it is your car (or doll), O.K.?	D.R. - Yes.
Q - Whose car (doll) is it?	D.R. - Mine.
Q - Does your friend have a car (doll)?	D.R. - No.
Q - Does he (she) have any toys?	D.R. - No.
Q - Do you like your friend?	D.R. - Yes.
Q - But your friend doesn't have any toys. Do you like him (her) anyway?	D.R. - Yes.
Q - Why do you like him (her)?	P.R. - Just do. My friend. Don't know.
Q - Do you like him (her) because he is good and nice?	D.R. - Yes.
Q - Why do you like him (her)?	D.R. - Good. Nice.
Q - If he (she) doesn't have any toys, do you still like him (her)?	D.R. - Yes.
Q - Why?	D.R. - Good. Nice.
Q - Do Indians like people even if they don.t have many things?	D.R. - Yes.
Q - Why do Indians like people?	D.R. - Good. Nice. (If P.R. is: Don't know, then)
Q - Do Indians like people because they are good?	D.R. - Yes.
Q - Why do Indians like people?	D.R. - Good. Nice.



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Take the child through the above questions until he or she can answer in capsule form:

Q - What are you doing there? (Pointing to boy or girl)	D.R. - Playing with friend.
Q - Does your friend have any toys?	D.R. - No.
Q - Do you like your friend even if he (she) doesn't have any toys?	D.R. - Yes.
Q - Why do you like him (her) even if he (she) doesn't have any toys?	D.R. - Good. Nice.
Q - Why do Indians like people?	D.R. - Good. Nice.

SECTION TWO

This section continues the work of the first section, in that is adds to the development of the prideful awareness of an Indian child of himself as an Indian, and extends this development of awareness of self in relation to the family. The first social contacts an individual makes, as he moves out from himself, are with members of his family. The nature of the Indian family recognizes many extensions, and the Indian child grows up amid a myriad of relatives, though distant by blood relationship, are nevertheless real.

This section addresses itself to the immediate family through the presentation of forty-eight pictures with underlying script. The same technique, of controlled or directed projection, is utilized to develop in the child a sense of awareness of self in relation to his family.

The first five pictures identify family members. The next ten pictures (pictures 6 to 15) seek to develop in the child a prideful awareness of himself as an Indian in relation to each member of his family. The next four pictures (16 to 19) seek to develop a prideful awareness of himself exercising the value of bravery in relation to each member of his family (except the baby). The next four pictures (20 to 23) seek to develop in the child a prideful awareness of himself exercising the value of sharing and generosity in relation to each member of his family. The next five pictures (pictures 24 to 28) seek to develop a prideful awareness of himself exercising the value of individual freedom in relation to each member of the family. The next five pictures (pictures 29 to 33) seek to develop in the child a prideful awareness of himself exercising the value of adjustment to nature in relation to each member of the family. The next five pictures (pictures 34 to 38) seek to develop in the child a prideful awareness of himself exercising the value of Indian wisdom in relation to each member of his family. The last ten pictures (pictures 39 to 48) embrace a simple story within the family circle.

This section also introduces a bi-lingual text. The text in English gradually introduces new words, and frequently repeats these words. The majority of Dolch's words are utilized in the text.

The Lakota text, which translates the English to the Native language, was chosen because it was felt by the writers that this particular dialect is spoken by a greater majority of Sioux Indian people than the dialects of **Nakota** and **Dakota.**

A simple pronunciation lesson would encompass the vowels sounds as they appear in Spanish:

A = ah,
E = aye,
I = ee,
O = oh,
U = oo;

and the insertion of an almost silent **h** sound following the consonants of **c** and **s.**

See me	Wanmayanka
See my Mama	Ina mitawa Wanyanka

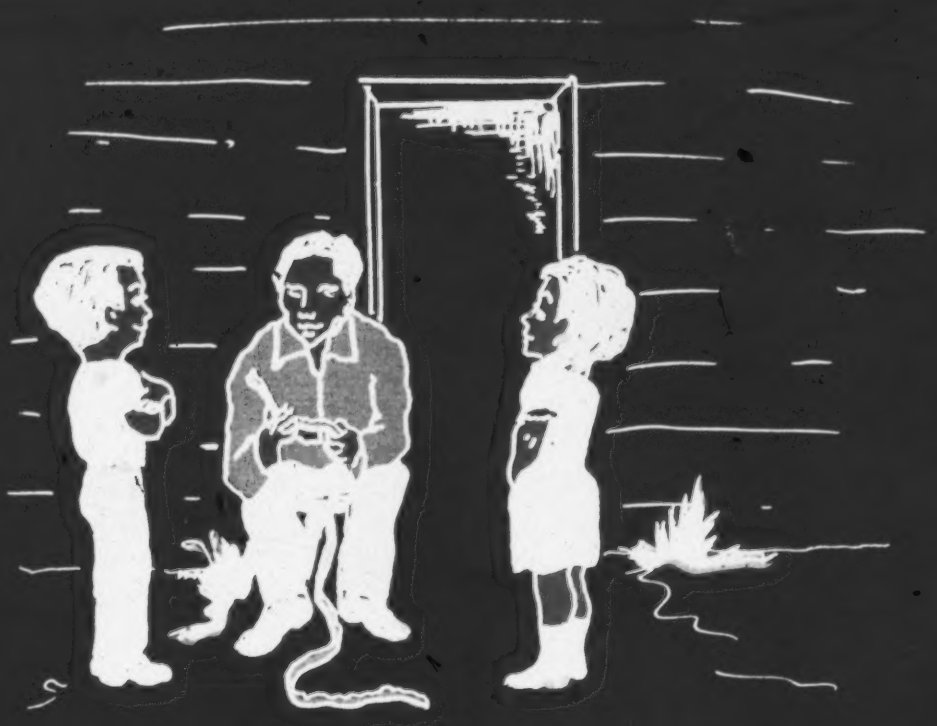
See me

See my Daddy

Wanmayanka

Ate mitawa Wanyanka

97



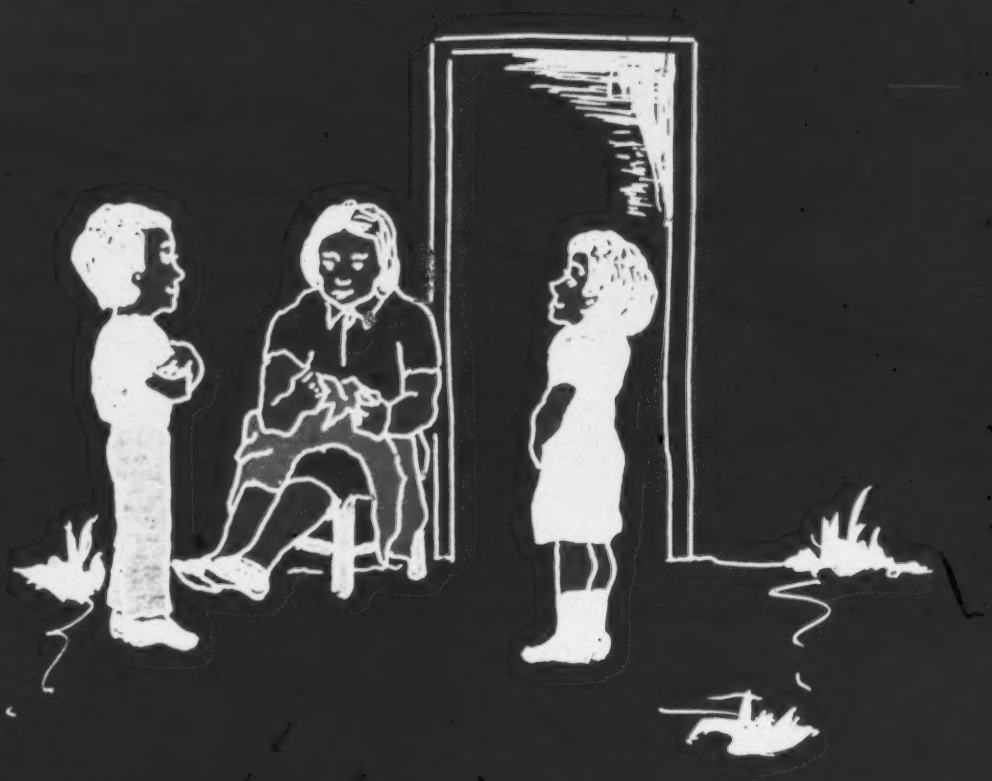
See me

Wanmayanka

See my Grandpa

Tunkasila mitawa kin Wanyanka

98

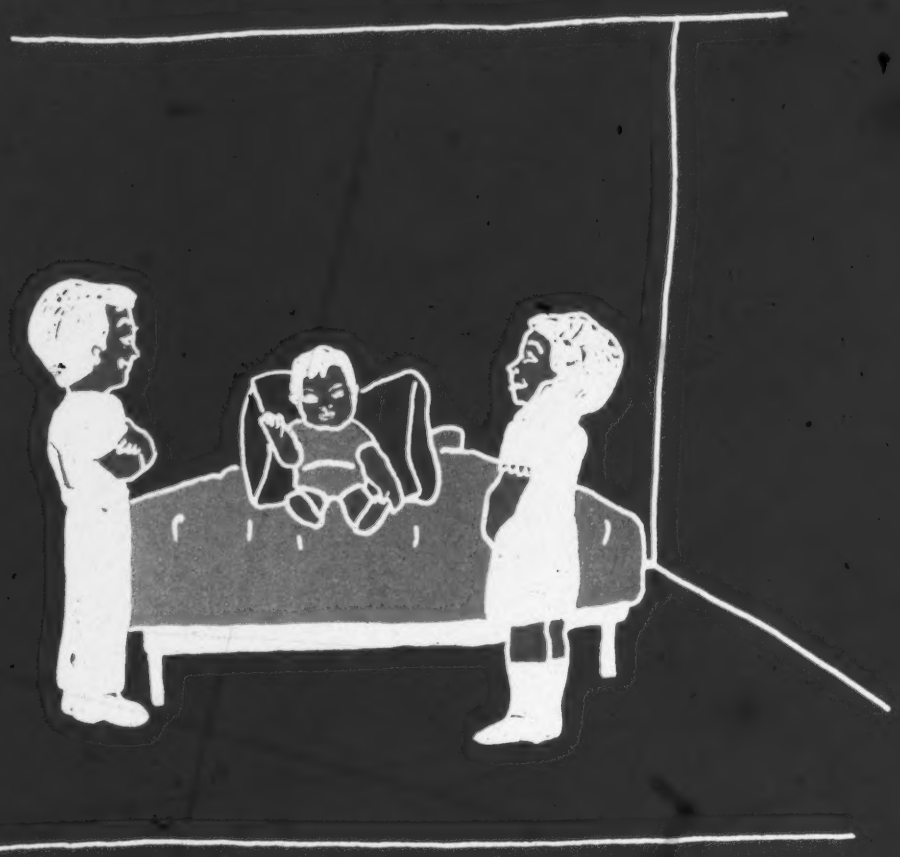


See me

Wanmayanka

See my Grandma

Unci mitawa kin Wanyanka



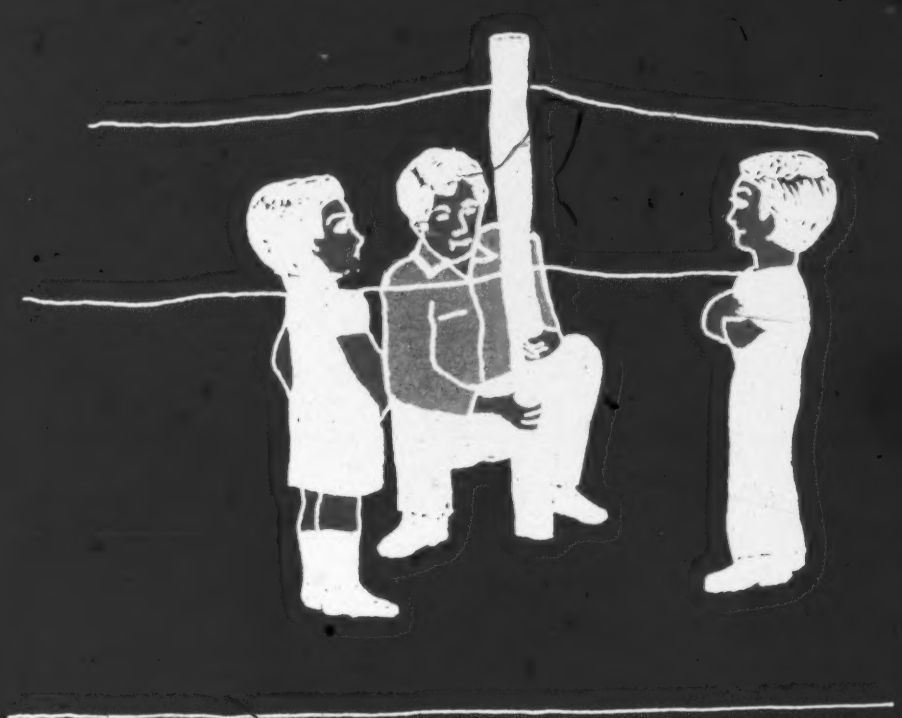
See me

Wanmayanka

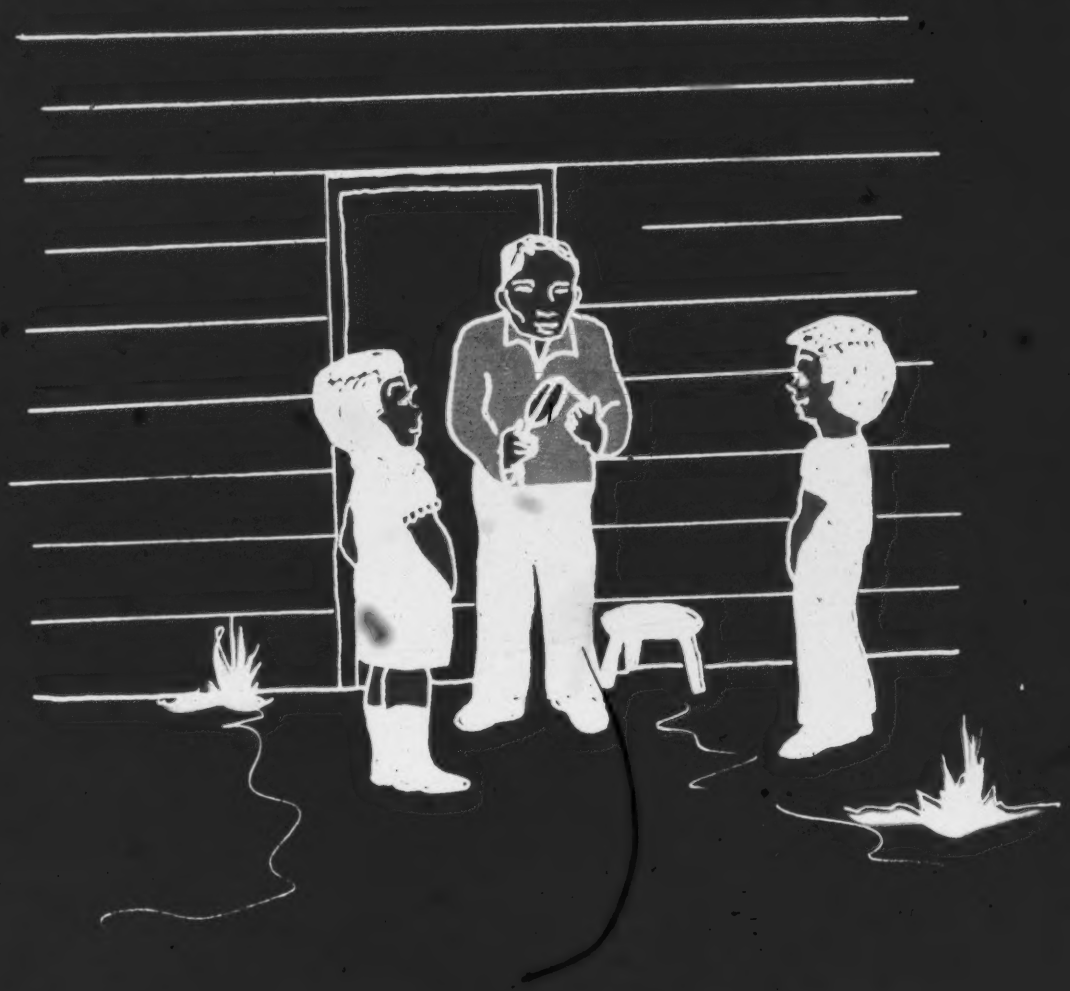
See our Baby

Hoksicala unkitawapi kin Wanyanka

See me	Wanmayanka
Look at me	Amayuta
See my Mama	Ina mitawa kin Wanyanka
Look at my Mama	Ina mitawa kin Ayuta
My Mama is an Indian	Ina mitawa kin Lakota Heca
I am an Indian	Lakota Hemaca

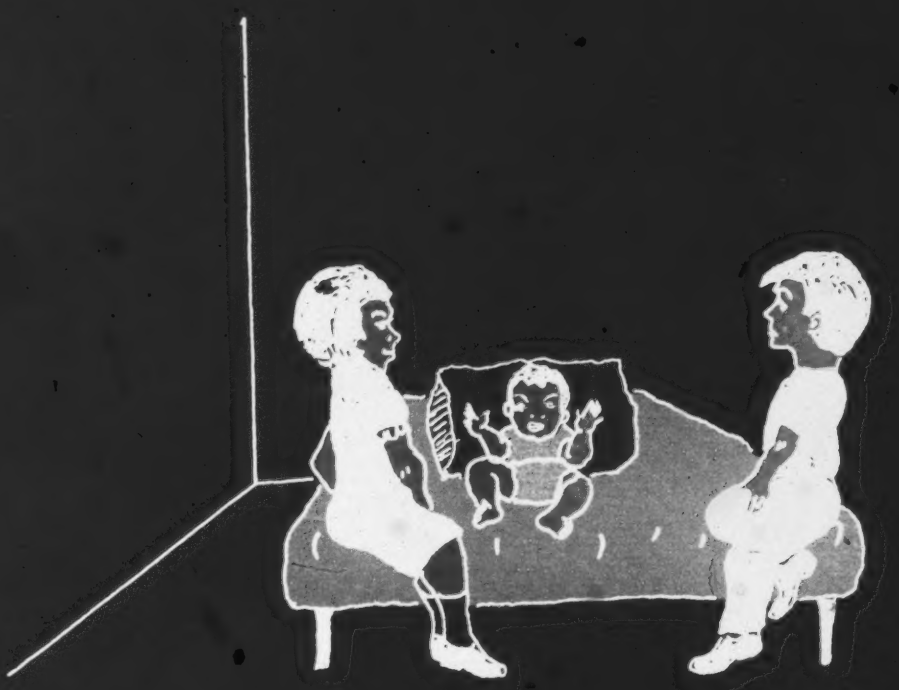


See me	Wanmayanka
Look at me	Amayuta
See my Daddy	Ate mitawa kin Wanyanka
Look at my Daddy	Ate mitawa kin Ayuta
My Daddy is an Indian	Ate mitawa kin Lakota
I am an Indian	Lakota Hemaca

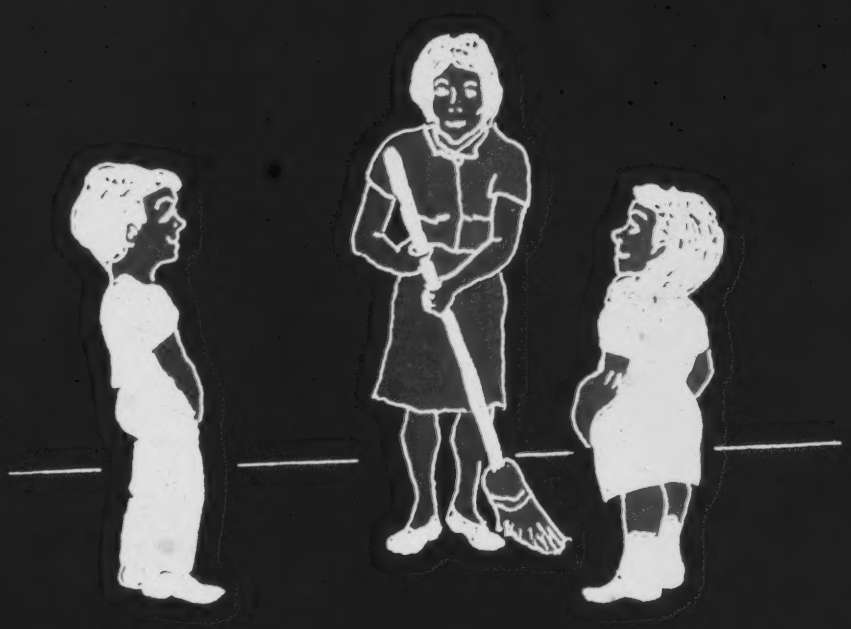


See me	Wanmayanka
Look at me	Amayuta
See my Grandfather	Tunkasila mitawa kin Wanyanka
Look at my Grandfather	Tunkasila mitawa kin Ayuta
My Grandfather is an Indian	Tunkasila mitawa kin Lakota
I am an Indian	Lakota Hemaca

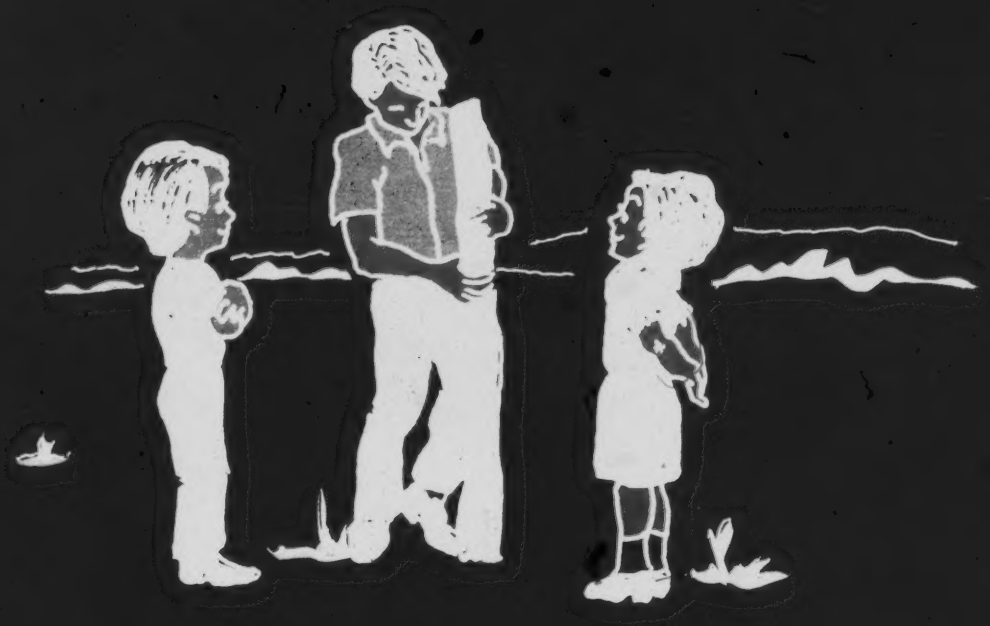
See me	Wanmayanka
Look at me	Amayuta
See my Grandma	Unci mitawa kin Wanyanka
Look at my Grandma	Unci Mitawa kin Ayuta
My Grandma is an Indian	Unci Mitawa Kin Lakota
I am an Indian	Lakota Hemaca



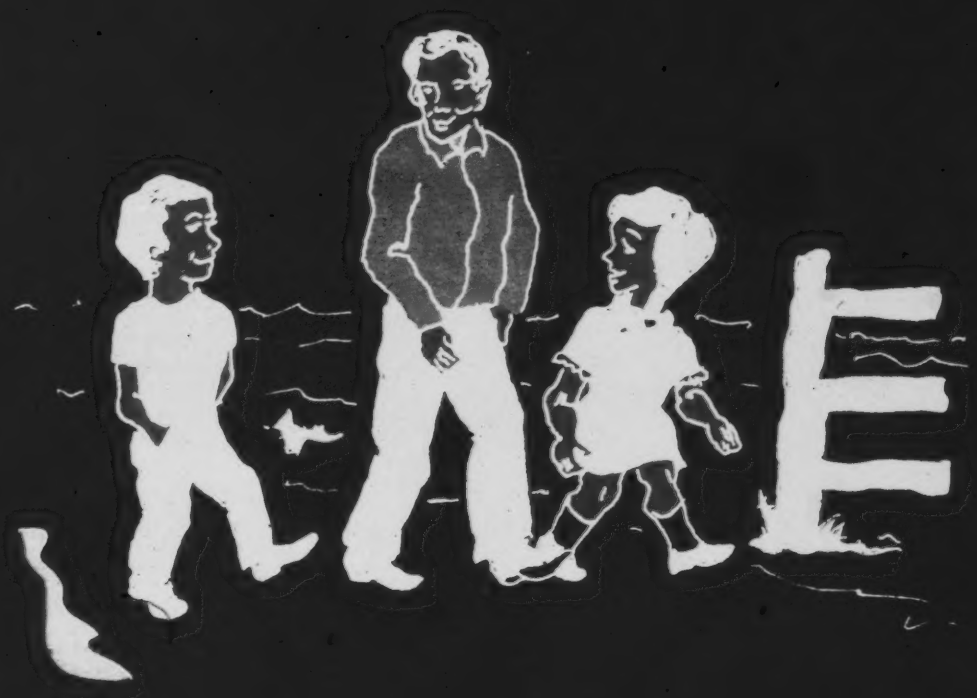
See me	Wanmayanka
Look at me	Amayuta
See our baby	Hoksicala unkitawapi kin wanyanka
Look at our baby	Hoksicala unkitawapi kin ayuta
Our baby in an Indian boy	Hoksicala unkitawapi kin Lakota hoksicala
I am an Indian	Lakota hemaca



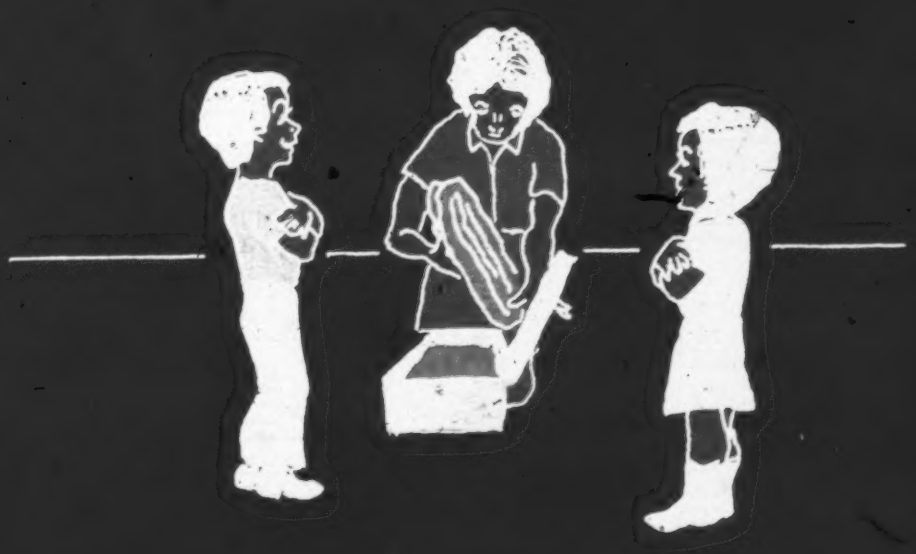
See me	Wanmayanka
See my Mama	Ina mitawa kin wanyanka
My Mama is an Indian	Ina mitawa kin Lakota
I am an Indian	Lakota hemaca
My Mama likes me because I am an Indian	Malakota heon Ina mitawa kin wastemalake
I like my Mama because she is an Indian	Ina mitawa kin Lakota heon wastewalake



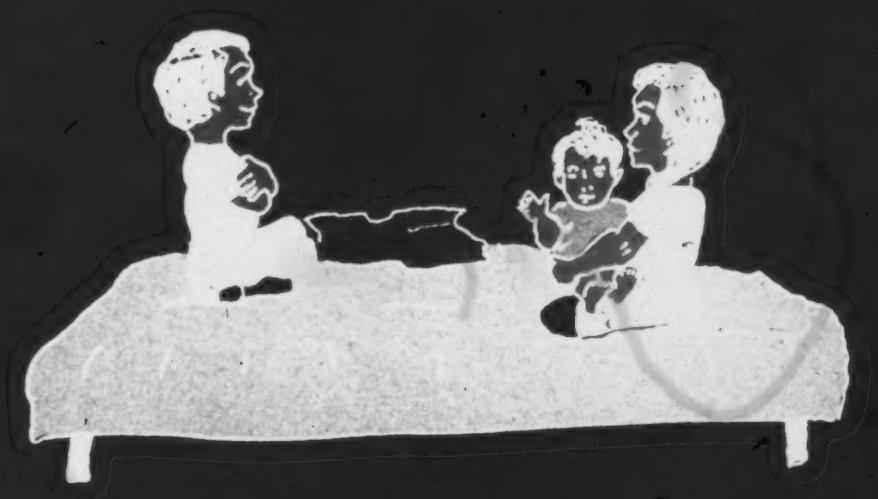
See me	Wanmayanka
See my Daddy	Ate mitawa kin wayanka
My Daddy is an Indian	Ate mitawa kin Lakota
I am an Indian	Lakota hemaca
My Daddy likes me because I am an Indian	Ma Lakota kin heon Ate mitawa kin wastemalake
I like my Daddy because He is an Indian	Ate mitawa kin Lakota Heon Wastewalake



See me	Wanmayanka
See my Grandpa	Tunkasila mitawa kin wanyanka
My Grandpa is an Indian	Tunkasila mitawa kin Lakota
I am an Indian	Lakota hemaca
My Grandpa likes me because	Malakota kin heon Tunkasila mitawa
I am an Indian	kin wastemalake
I like my Grandpa because	Tunkasila mitawa kin Lakota
He is an Indian	Heon wastewalake



See me	Wanmayanka
See my Grandma	Unci mitawa kin wanyanka
My Grandma is an Indian	Unci mitawa kin Lakota
I am an Indian	Lakota hemaca
My Grandma likes me because I am an Indian	Malakota kin heon Unci mitawa kin wastemalake
I like my Grandma because She is an Indian	Unci mitawa kin Lakota heon wastewalake



See me	Wanmayanka
See our baby	Hoksicala unkitawapi kin wanyanka
Our baby is an Indian baby	Hoksicala unkitawapi kin lakota hoksicala
I am an Indian	Lakota hemaca
I like our baby because	Hoksicala unkitawapi kin Lakota
he is an Indian	heon wastewalake

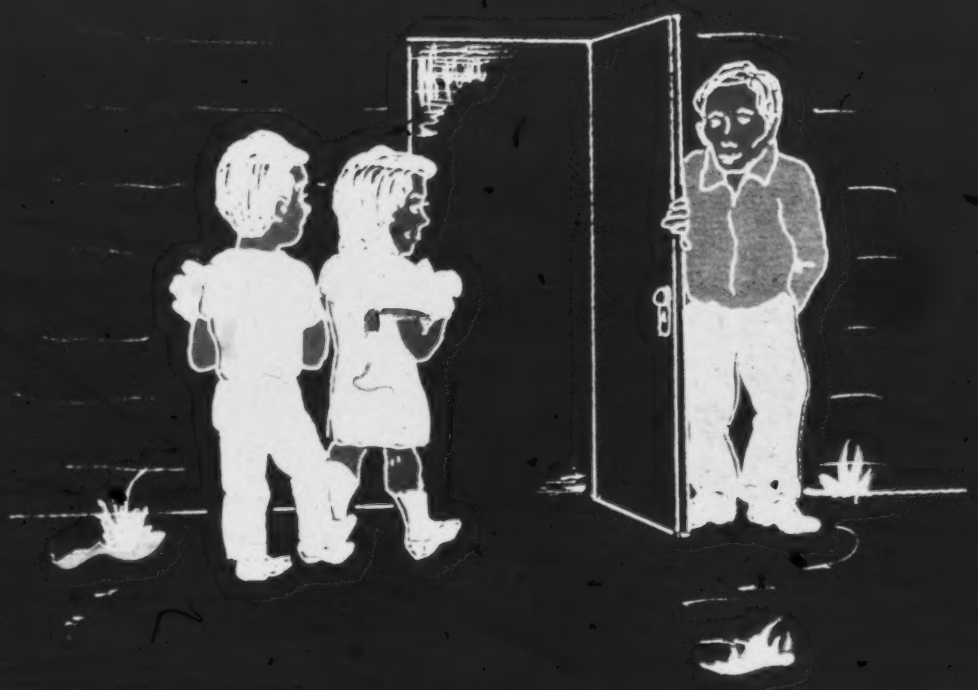
My Mama likes me because
I can do hard things
I can do hard things because
I am a good Indian
Indians can do hard things

Taku oeconsica owakihi
heon Ina wastemalake
Lakota mawaste kin heon
taku oeconsica owakihi
Lakota kin taku oeconsica okihipi

111

My Daddy likes me because
I can do hard things
I can do hard things because
I am a good Indian
Indians can do hard things

Taku oeconsica owakihi heon
Ate wastemalake
Lakota mawaste kin heon taku
oeconsica owakihi
Lakota kin taku oeconsica okihipi



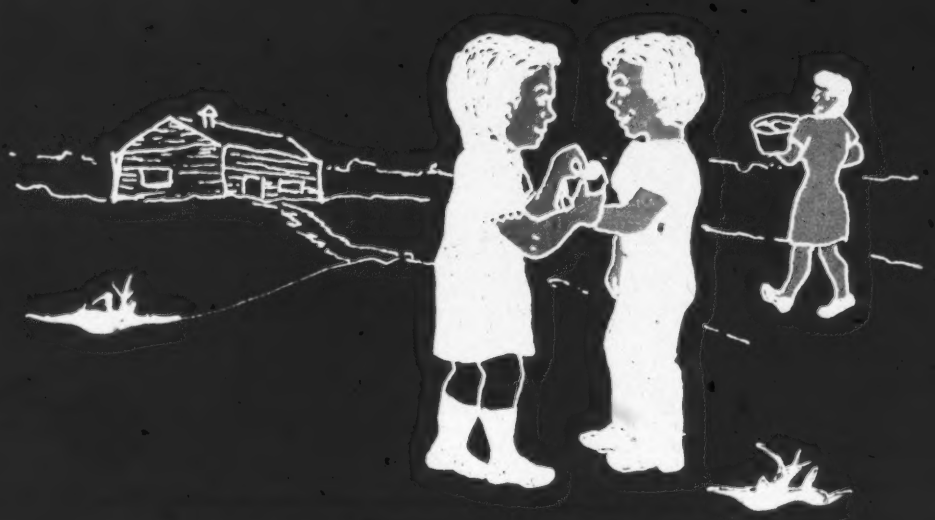
My Grandpa likes me because
I can do hard things
I can do hard things because
I am a good Indian
Indians can do hard things

Taku oeconsica owakihi heon
Tunkasila wastemalake
Lakota mawaste kin heon taku
oeconsica owakhi
Lakota kin taku oeconsica okihipi

113

My Grandma likes me because
I can do hard things
I can do hard things because
I am a good Indian
Indians can do hard things

Taku oeconsica owakihi heon
Unci wastemalake
Lakota mawaste kin heon taku
oeconsica owakihi
Lakota kin taku oeconsica okihipi

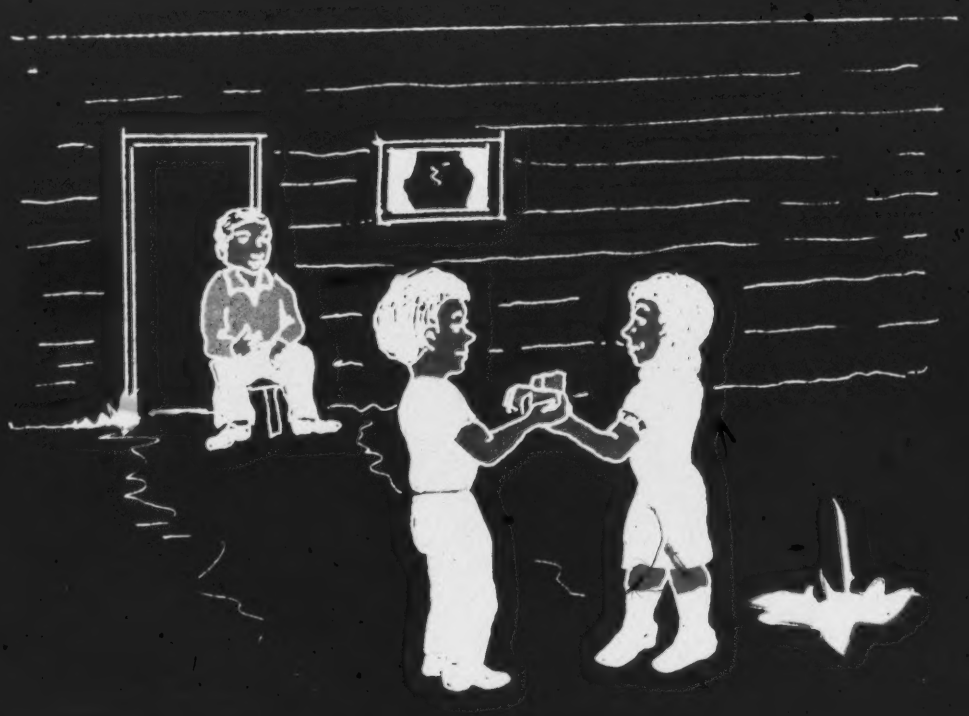


My Mama likes me because
I share my candy
I share my candy because
I am a good Indian
Indians share things

Canmanska mitawa owicawak'u heon
Ina mitawa kin wastemalake
Lakota mawaste kin heon canmanska mitawa
kin owicawak'u
Lakota taku yuhapi kin okicic'upi

My Daddy likes me because
I share my puppy
I share my puppy because
I am a good Indian
Indians share things

Sunkpala mitawa owicawak'u kin
heon Ate wastemalake
Lakota mawaste kin heon sunkpala
mitawa kin owicawak'u
Lakota taku yuhapi kin okicic'upi



My Grandpa likes me because
I share my toys
I share my toys because
I am a good Indian
Indians share things

Woskate mitawa owicawak'u
kin heon Tunkasila wastemalake
Lakota mawaste kin heon woskate
mitawa kin owicawak'u
Lakota taku yuhapi kin okicic'upi

117

My Grandma likes me because

I share my apple

I share my apple because

I am a good Indian

Indians share things

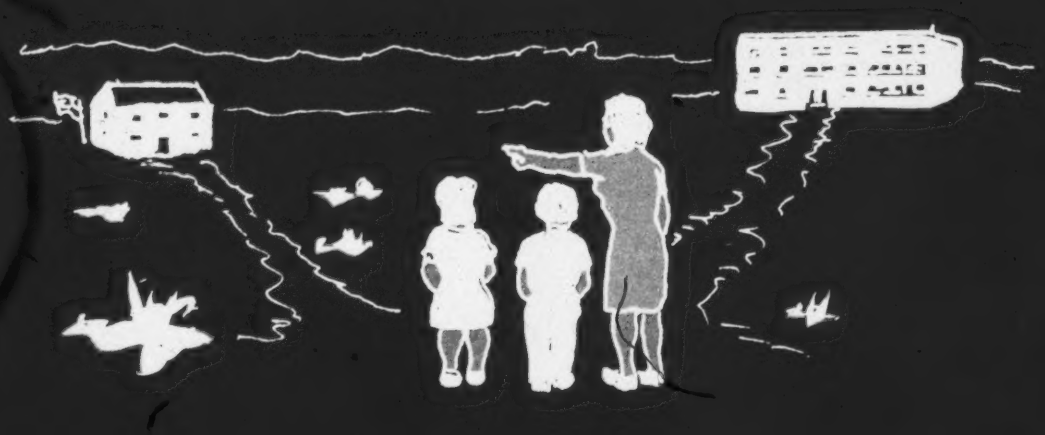
Taspan mitawa owicawak'u kin heon

Unci wastemalake

Lakota mawaste heon taspan mitawa

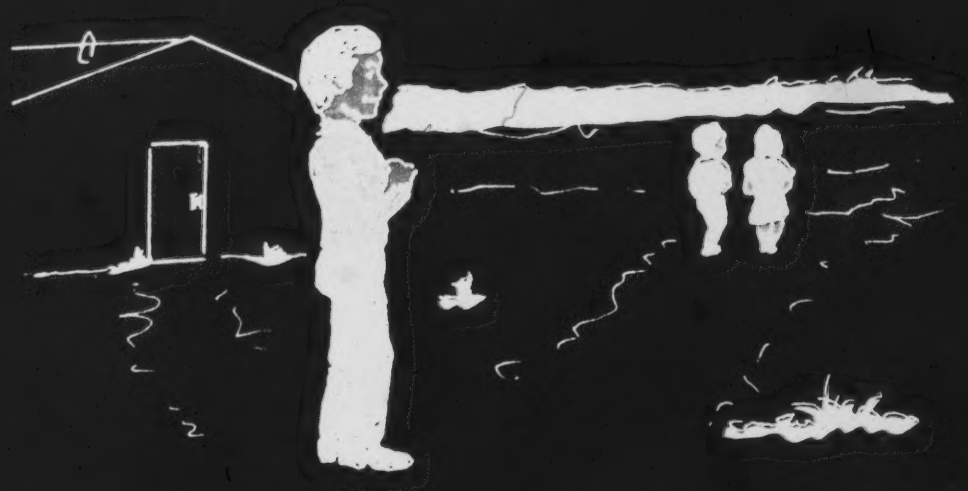
kin owicawak'u

Lakota taku yuhapi kin okicic'upi



My Mama likes me because I listen to
her when I decide to go to the
red school
I listen to my Mama when I decide
Because I am a good Indian

Ina wastemalake anawagoptan kin he
heon, owayawa sa el mni kte
waglustan
Ina anawagoptan kin heon Lakota
mawaste tohan waglustan



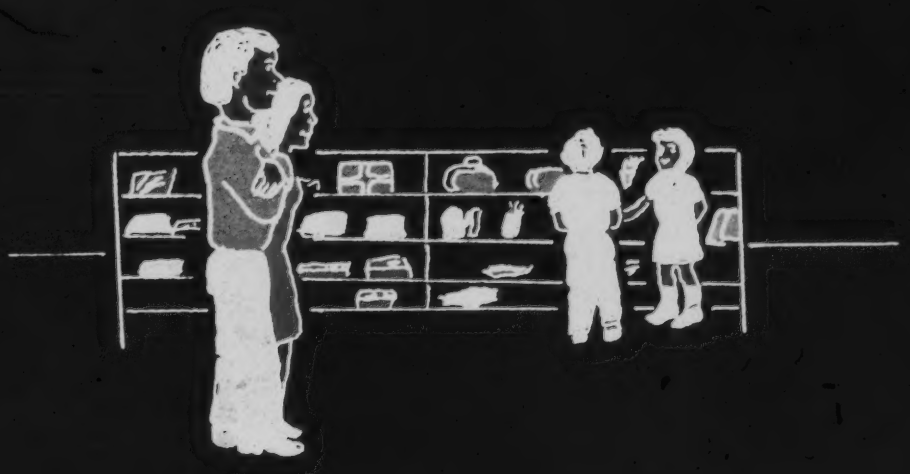
My Daddy likes me because I listen
to him when I decide to go to
school
I listen when I decide because I
am a good Indian

Ate wastemalake anawagotan kin he
heon, wayawa mni kte
waglustan
Tohanl anawagoptan kte waglustan
kin heon, Lakota mawaste

My Grandpa likes me because I listen
to him when I decide to carry
wood and not play
I listen when I decide to carry the
wood because I am a good Indian

Tunkasila wastemalake anawagoptan
kin heon, can towaksu waglustan,
no waskate sni
Tohanl anawagoptan kte waglustan kin
can towaksu kin heon Lakota
mawaste

121



My Mama and my Daddy like me because
I listen to them when I decide to
buy a pencil and not candy
I listen when I decide because
I am a good Indian

Ina na Ate mitawa kin Wastemalakapi
anawicawagoptan kin heon, canmuska
sni, wicazo opewaton kte waglustan
Tohanl anawagoptan kta waglustan kin
heon Lakota mawaste

My Grandma likes me because I listen
to her when I decide to go home
and not play
I listen when I decide because I
am a good Indian

Unci mitawa kin wastemalake kin heon
anawagoptan na skate sni wagni
kte waglustan
Tohanl anawagoptan kta waglustan
kin heon Lakota mawaste

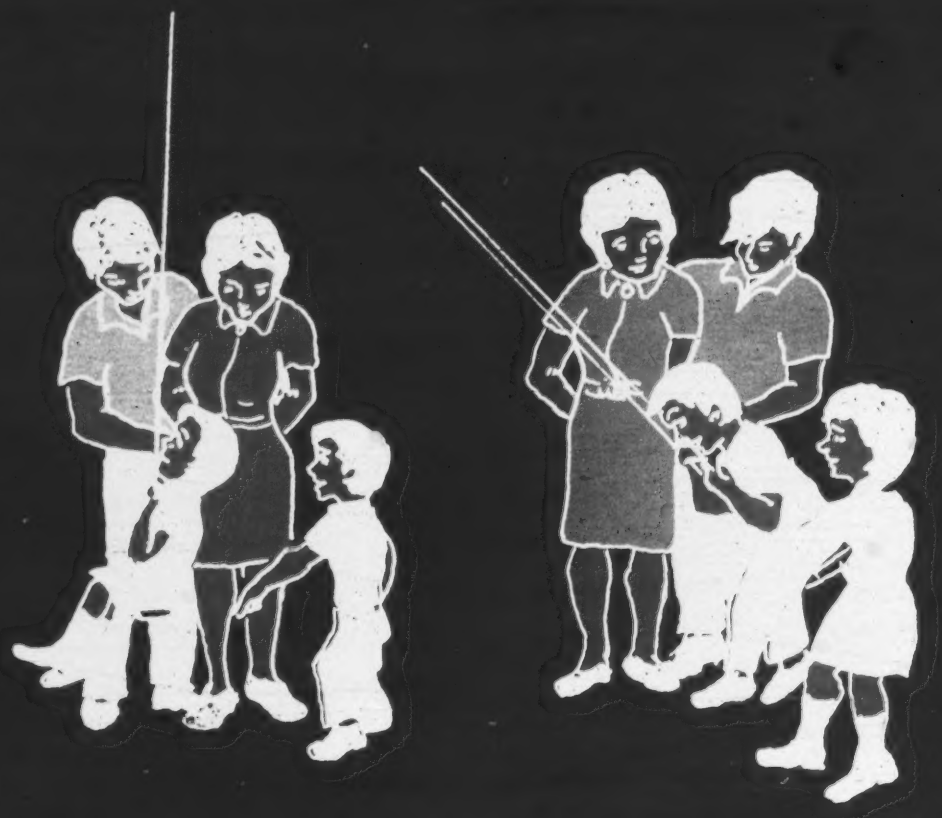
123

My Grandpa likes me when I get along with my brother or my sister

I get along with my brother or my sister because I am a good Indian

Tunkasila mitawa kin wastemalake tohanl tanksi ni nisunkala ob tanyan waun Hanta

Misunkala na tanksi ob tanyan waun heon Lakota mawaste



My Mama likes me and my Daddy
likes me when I get along
with my brother or my
sister
I get along with my brother or
my sister because I am a
good Indian

Ina mitawa kin wastemalake na Ate
mitawa kin wastemalake tohan
misunkala na tanksi ob tanyan waun
hunta
Misunkala na ins tanski ob tanyan
waun heon Lakota mawaste

My Grandma likes me when I get along with my brother or my sister

I get along with my brother or my sister because I am a good Indian

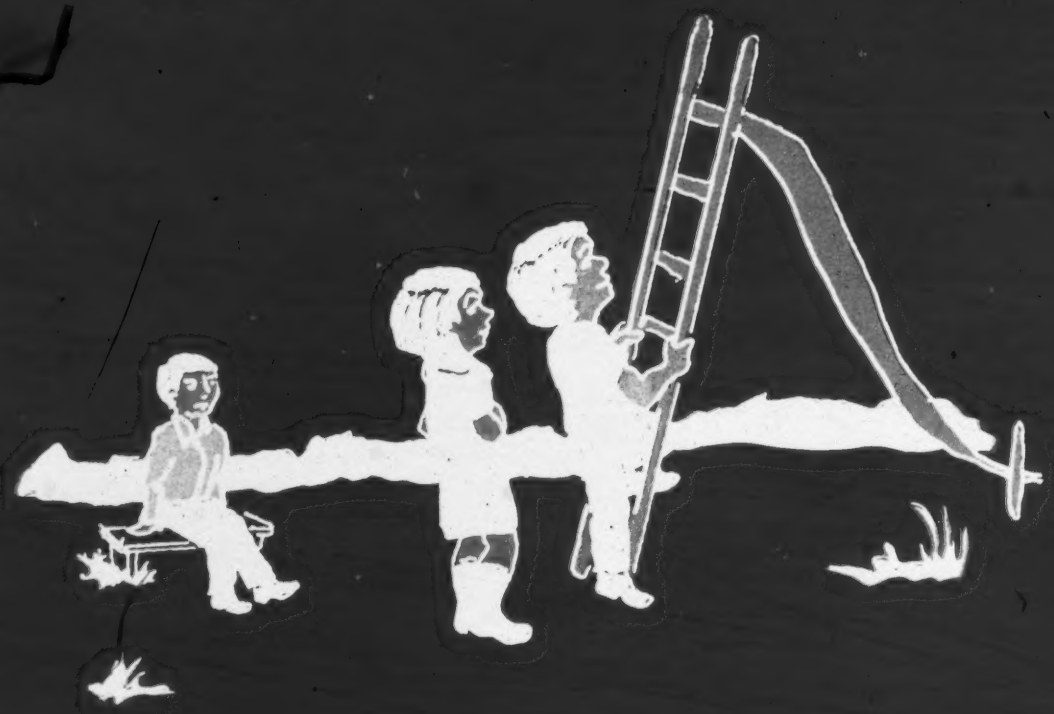
Unci mitawa kin waste alake tohanl misunkala na ins tanksi ob tanyan waun hunta

Misunkala na ins tanksi ob tanyan waun heon Lakota mawaste

My Mama likes me when I get
along with my brother or
my sister
I get along with my brother
or my sister because I
am a good Indian

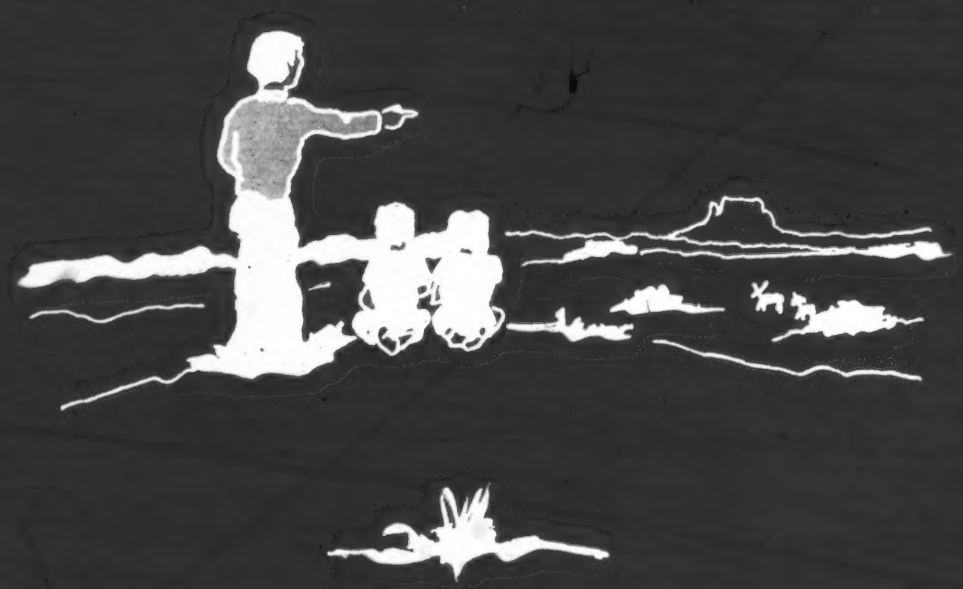
Ina mitawa kin wastemalake tohanl
misunkala na ins tanksi ob tanyan
waun hunta
Misunkala mitawa na tanksi mitawa kin
tanyan ob waun heon Lakota
mawaste

127



My Daddy likes me when I get
along with my brother or
my sister
I get along with my brother
or my sister because I am
a good Indian

Ate mitawa kin wastemalake tohanl
misunkala na ins tanksi ob tanyan
waun hunta
Misunkala mitawa na ins tanksi mitawa
kin ob tanyan waun heon Lakota
mawaste



My Daddy likes the grass
My Daddy likes the trees
My Daddy likes the earth
The grass and the trees and the
earth are good
My Daddy likes me because I
like the grass
I like the trees
I like the earth
The grass and the trees and the
earth are good
I like the grass and the trees
and the earth because I am
a good Indian

Ate mitawa kin peji kin wastelaka
Ate mitawa kin can kin wastelaka
Ate mitawa kin makoce kin wastelaka
Peji kin na can kin na makoce
kin waste
Ate mitawa kin wastemalake peji kin
wastewalaka kin heon
Can kin wastewalake
Makoce kin wastewalake
Peji kin na can kin na makoce
kin waste
Peji kin na can kin na makoce kin
wastewalake heon Lakota
mawaste

My Mama and my Grandma like the grass

My Mama and my Grandma like the trees

My Mama and my Grandma like the earth because the grass and the trees and the earth are good

My mama and my Grandma like me because I like the grass

I like the trees

I like the earth

The grass and the trees and the earth are good

I like the grass and the trees and the earth because I am a good Indian

Ina mitawa kin na Unci mitawa kin peji kin wastelakapi

Ina mitawa kin na Unic mitawa kin can kin wastelakapi

Ina mitawa kin na Unci mitawa kin makoce kin wastelakapi, peji na can kin na makoce kin waste kin heon

Ina mitawa kin na Unci mitawa kin waste-malakapi peji kin wastewalake kin heon

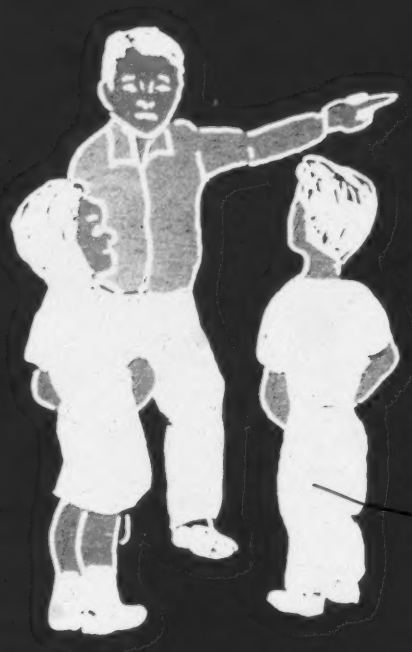
Can kin wastewalake

Makoce kin wastewalake

Peji kin na can kin na makoce kin hena waste

Peji kin na can kin na makoce kin wastewalake, malako a heon

130



I like my Grandpa

Grandpa is a good Indian

Grandpa sees God is in the grass

Grandpa sees God is in the Trees

Grandpa sees God is in the air

Grandpa sees God is in the earth

Grandpa likes me because I see God is in the grass

I see God is in the Trees

I see God is in the air

I see God is in the earth

I am a good Indian

Tunkasila mitawa kin wastewalake

Tunkasila Lakota waste

Tunkasila Wakan Tanka peji el wayanke

Tunkasila wakan tanka can kin el wayanke

Tunkasila Wakan Tanka woniyan el wayanke

Tunkasila Wakan Tanka makoce kin el wayanke

Tunkasila wastemalake heon Wakan Tanka peji el wanblake

Wakan Tanka can kin el wanblake

Wakan Tanka woniya el wanblake

Wakan Tanka makoce el wanblake

Lakota mawaste

I like my Daddy

My Daddy likes our pony

Daddy likes me because I
like our pony

I like our pony because I am
a good Indian

Ate mitawa kin wastewalake

Ate mitawa kin sunk cik'ala unkitawapi
kin wastelake

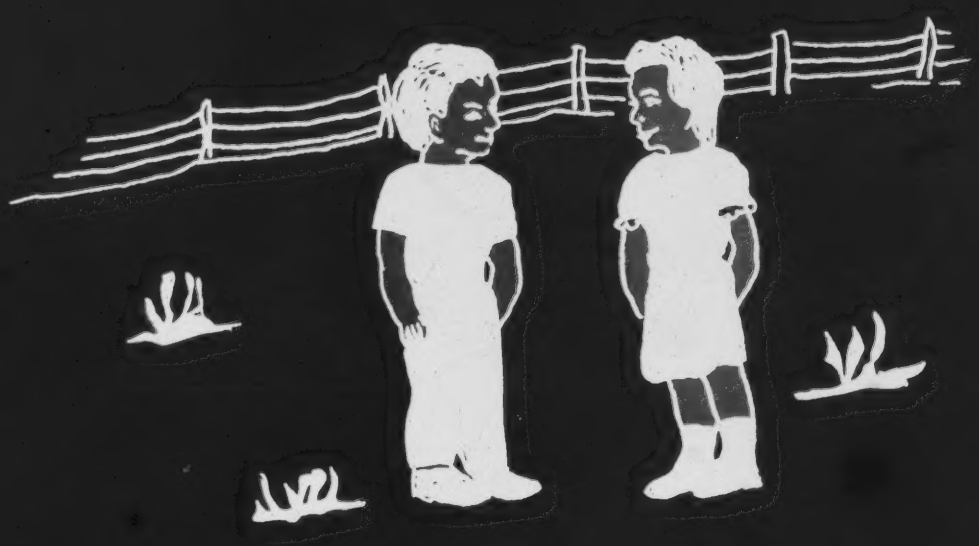
Ate wastemalake sunk cik'ala unkitawapi
kin wastewalake heon

Sunk cik'ala unkitawapi kin wastewalake
Lakota mawaste heon

My Mama likes me because
I like my friend
My friend has no toys
I like my friend because
I am a good Indian

Ina Mitawa kin wastemalake
kola mitawa kin Wastewalake heon
Kola mitawa kin woskate nice
Kola mitawa kin wastewalake Lakota
waste heon

133



We said, "We want to play."

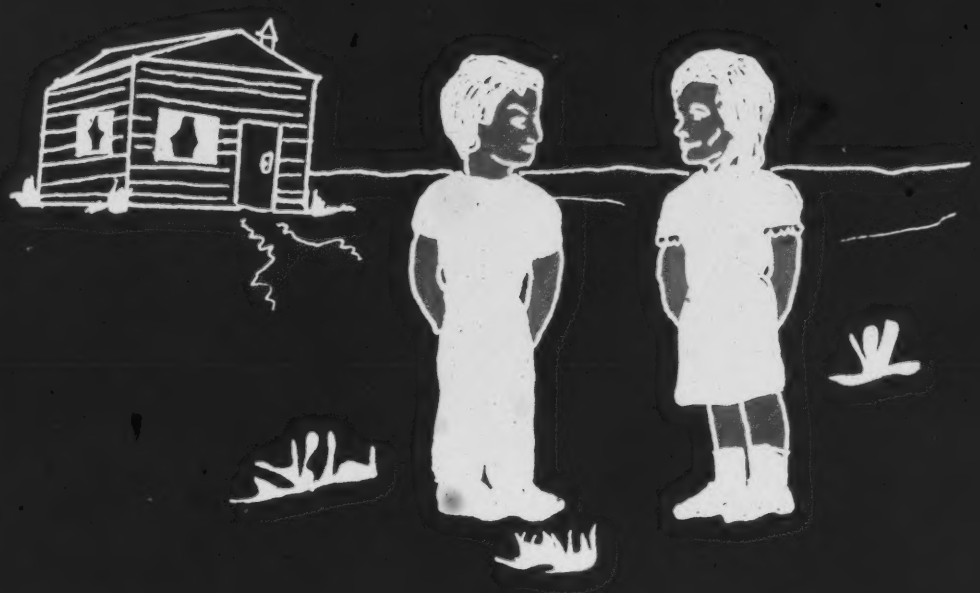
"We like to play."

"We do want to play."

Heunkeyapi, "Unsakata uncinpi."

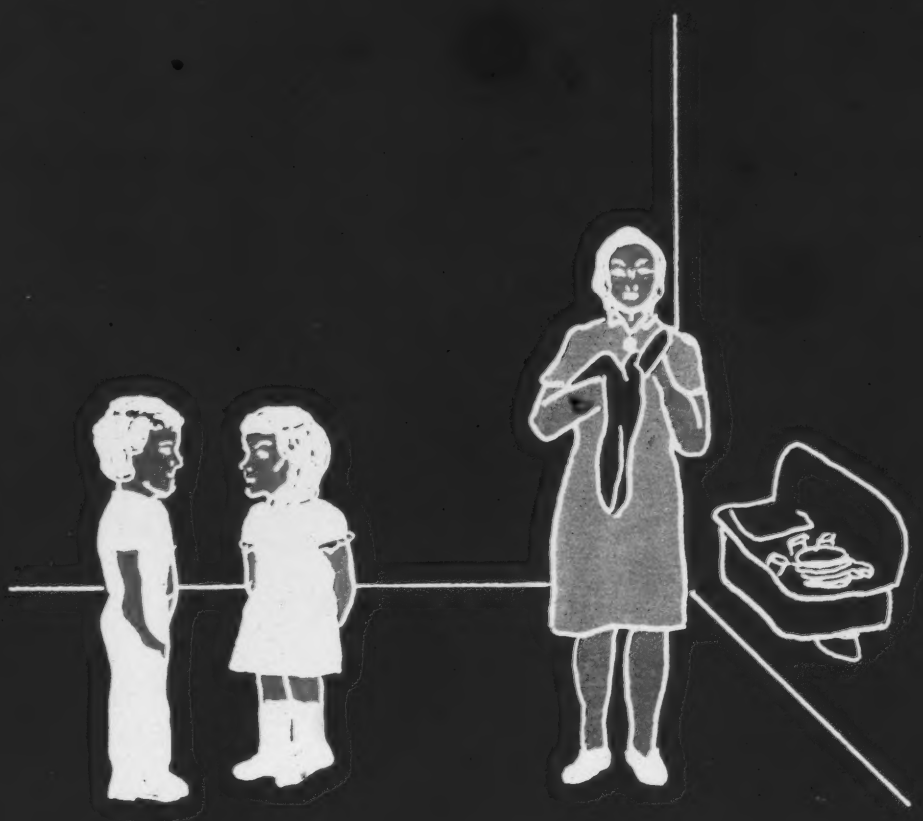
"Skatapi wasteunlakapi."

"Unskatapi uncinpi."



We can go to Mama to see what
we can play with.
Mama can play with us because
we do want to play

Ina ekta unyapi unkokihipi, taku yuha
unskatapi kin waun yankapi kte
Ina kici unskatapi okihi, unskatapi
uncinpi ca heon



We said, "Mama, we want to play."

"What can we play with?"

"Can you play with us?"

"We do want to play."

"Play with us, Mama."

Mama said, "Go find Daddy."

"Daddy can play with you."

"You can play with Daddy."

Heunkeyapi, "Ina unskatapi uncinpi."

Taku yuha unskatapi unkokihipi he?

"Unskatapi oyakihi he?"

"Unskatapi uncinpi ca."

"Kici unskatapi ye, Ina."

Ina heye, "Iyayapi na niyate iyeyapi ye."

"Niyate kici niskatapi okihi."

"Niyate kici yaskatapi oyakihipi."

We said, "We will go and find
Daddy."
"Daddy will play with us."
"We want to play."
"To play is fun."
"Daddy will find something to
play with."
"Daddy will find something
fun to play with."

Heunkwyapi, "Unyanpi na Ate
iyeunyanpi kte."
"Ate kici unskatapi kte."
"Unskatapi uncinpi."
"Skatapi kin oiyokipi."
Ate taku yuha skatin kta
iyeyin kta."
"Ate taku iyokipiya yuha skatin
Kta iyeyin kta."

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We said, "Daddy, can you come and play with us?"

"We do want to play."

"It is fun to play."

"Can you make something fun to play with?

"We want something fun to play with."

Daddy said, "Grandma will make something for you to play with."

"Go and find Grandma."

"Grandma can make something fun for you to play with."

Heunkeyapi, "Ate yau na niye ko unskatapi oyakihi he?"

"Unskatapi uncinpi."

"Skatapi kin oiyokipi."

"Takun iyokipiya yuha skatapi yakaga oyakihi he?"

Takun iyokipiya yuha unskatapi kta ca uncinpi."

Ate heya, "Nikunsi takun yuha yaskatin kta nicagin kte."

"Iyayin na nikunsi iyeya po."

"Nikunsi takun iyokipiya yuha yaskatin kte kaga okihi."

We said, "We will go to the house and find Grandma."

She will make something fun for us to play with."

"Grandma is good to us."

"She will make something fun for us to play with."

"We will find Grandma in the house."

"Grandma can make something fun for us to play with."

"Come, we will find Grandma in the house."

Heunkeyapi, "Tipi ekta unyanpi na Unci iyeunyanpi kte."

"Winyan kin he takun iyokipiya yuha unskatapi kagin kte."

"Unci unkiwastecakapi."

Winyan kin he takun iyokipiya yuha unskatapi kagin kte."

"Tipi hel tima Unci iyeunyanpi kte."

"Unci takun iyokipiya yuha unskatapi kagin kte."

"Hiyu wo tipi hel tima Unci Iyeunyin kte."

We said, "We have come in to see you, Grandma."

"We want something fun to play with."

"Can you make something for us to play with?"

"We do not have our pony here to ride."

"It is fun to ride our pony."

"We do not have something fun to play with."

"We have come to see what you can make for us to play with."

"Will you make something fun for us to play with?"

Grandma said, "Grandpa will make something fun for you to play with."

Heunkeyapi, "Tima unhiyupi na waunniyankapi, Unci."

"Takun iyokipiya yuha unskatapi kta ca uncinpi."

"Takun yuha unskatapi yakaga oyakihi he?"

"Sun cik'ala unkitawapi kin lel akan unyankapi kte ungluhapi sni."

"Oiyokipiya sunk cik'ala kin akan unyankapi."

Takun skatapi unyuhapi sni."

"Takun yuha unskatapi kta yakaga wanyank unhipi."

"Takun yuha unskatapi kta yakaga oyakihi he?"

Unci heye, "Tunkasila takun iyokipiya yuha yaskatapi nicagapi okihi."

We said, "We will run and get Grandpa."

"We do not have to have our pony to ride."

"Grandpa will make something fun for us to play with."

"He is good to us."

"He likes to play with us."

He will make something fun for us to play with."

"Come, we will run and find Grandpa."

Heunkiyapi, "Inyankunkiyapi na Tunkasila unkicupi kte."

"Sunk cik'ala kin akan yankapi unyuhapi sni."

"Tunkasila takun iyokipiya yuha unskatapi kagin kte."

"Iye unkiwastecakapi."

"Iye kici unskatapi wastelake."

"Iye takun iyokipiya yuha unskatapi unkicagapi kte."

"Hiyu wo, inyankunkinyanpi na tunkasila unkicupi kte."

We said, "Grandpa, will you make something fun for us to play with?"

Grandpa said, "I am making something fun for you to play with."

I am making something fun for you to jump up and down with."

To jump up and down with it is fun."

You can have the rope to jump up and down with."

You will have fun with the jump rope."

To jump up and down with the rope is fun."

Heunkeyapi, "Tunkasila takun iyokipiya yuha unskatapi kta ca unyecicagapi he?"

Tunkasila heye, "Takun iyokipiya yuha yaskatapi kte ca wakage."

Tunkun yuha napsipsil iyenic'iyapi kta ca wakage."

Yuha psipsil iyeic'iyapi kin oiyokipi."

Wikan kin luha oyakihi na yuha yapsipsicapi kte."

Oiyoikipi luha kte wikan psica he yuha."

"Wikan yuha psipsicapi kin oiyokipi."

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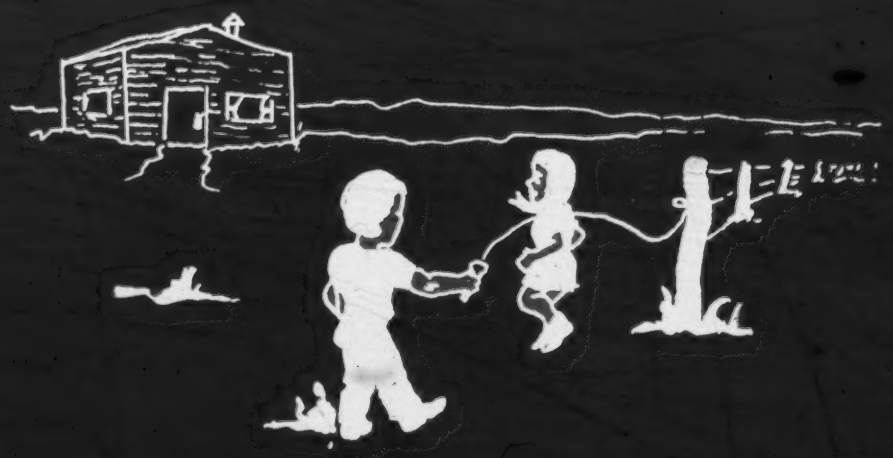

Now we have something fun to play with.

Wana taku oiyokipi yuha unskatapi kta unyuhapi.

Now we have a jump rope to play with.

Wana wikan psicapi yuha unskatapi kta unyuhapi.

It is fun to jump up and down, up and down, up and down with the jump rope.

Oiykipi psicapi, psicapi, psica wikan psicapi yuha.

Grandpa is good to us.

Tunkasila unkiwastecakapi.

He can make something fun to play with.

Iye takun iyokipiya yuha unskatapi kaga okihi.

Now we can jump up and down.

Wana unpsipsicapi unkokihipi.

Now we can have fun.

Wana oiyokipi unyuhapi unkokihipi.

It is fun to play with the jump rope.

Oiyokipi wikan psica yuha skatapi kin.

It is fun to jump up and down.

Oiyokipi psicapa kin.

WORDS USED IN SECTION TWO

(98) words)

1. See, wanyanka
   Me, ma, miye
   My, mitawa
   Mama, Ina
2. Daddy, Ate
3. Grandpa, Tunkasila
4. Grandma, Unci
5. Our, unkitawapi
6. Look at, ayuta
   At, (in ayuta)
   Is, heca
   An, wan
   Am, hemaca
   Indian, Lakota
   I, ma, miye
7. ---
8. ---
9. ---
10. ---
11. Likes, wastelaka
    Because, heon
    Like, wastelaka
    She, iye, he
12. He, iye, he
13. ---
14. ---
15. Baby, hoksicala
16. Can, okihi
    I can, owakihi
    Hard (to do), oeconsica
    Things, taku
    A, wan
    Good, waste
17. ---
18. ---
19. ---
20. Share, okicic'upi
    Candy, canmanska
21. Puppy, sunkpala
22. Toys, woskate
23. Apple, Taspan
24. Listen, anagoptan
    Listen to,
    Her, he
    When, tohan
    Decide, glustan
    I decide, waglustan
    Go, iya
    I will go, mni kte
    The, kin
    Red, sa
    School, owayawa
25. Him, he
26. Carry, toksu
    I carry, towaksu
    Wood, can
    And, na
    Not, sni
    Play, skata
    I play, waskata
27. Them, wica
    Buy, opeton
    I buy, opewaton
    Pencil, wicazo
28. Home, wagni kte
29. Get along with, ob tanyan un
    Brother, sunkala (younger)
    Sister, Tanksi (younger)
    Or, nis

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30. ---

31. ---

32. ---

33. ---

34. Grass, peji
Trees, can
Earth, makoce
Are, (not used with adjective)

35. ---

36. Sees, wanyanka
God, Wakan Tanka
In, el
Air, woniya

37. Pony, sunk cik'ala

38. Friend, kola
Has no, nice

39. We,
Said, heunkiyapi
Want, cin
We want, uncipi
Do, Do want, incipi

40. Can (we), unkokihipi
What, taku
Us, (play with) kici unskatapi

41. You, ya (can you) oyakihi?
Find, iyeya

42. Will, (we will go) unyanpi . . kte
Fun, oiyokipi
Something, taku

43. Come, (you come) yau
Make, kaga
You make, yakaga
For, (for us) yuha

44. House, tipi
To, ekta

45. Have, gluha
We have, ungluhapi
Here, lel
Ride, akan yanka
We ride, akan unyankapi

46. Run, inyanka
We run, inyankunkiyapi
Get, icu
We get, unkicupi

47. Making, I am making, wakaga
Jump, Psica
Up,
Down, Jump up and down, psipsica

48. Now, wana.

The words above are listed according to the sequence of lessions in which they appeared.

PRONUNCIATION GUIDE

Vowels are pronounced as follows:

A = ah

E = aye

I = ee

O = oh

U = oo

Consonant sounds are the same as in English with the exception that there is the insertion of an almost silent **h** sound following the consonants of (c) and (s).

There are other subtle pronunciation differences that must be learned as practice in the facility of consonant blends and the above vowel system.

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VALUES AND AWARENESS

SECTION THREE

SECTION THREE

Section Three continues the work of the preceding section by a method of reenforcement which emphasizes the continued development of the prideful awareness of an Indian child of himself as an Indian, and the association of this awareness of self in relation to the family.

In addition, Section Three seeks to develop in the Indian child a prideful awareness of himself in relation to his community. Since the world in which the Indian child must live is a mixed Indian and non-Indian world, it is at this level that non-Indians are brought into the vision of his expanding world. The illustrations utilized in this section repeat the image of the Indian as a child, parent, or grandparent. The non-Indian has been introduced for the first time. The non-Indian has not been introduced in the illustrations of Section One and Two, since it was felt that additional vignettes or scenarios, if they were considered essential, could be developed by the teacher using the material which could incorporate the non-Indian, as seen in the initial contacts of the Indian child with the non-Indian world, with the world of the Indian child.

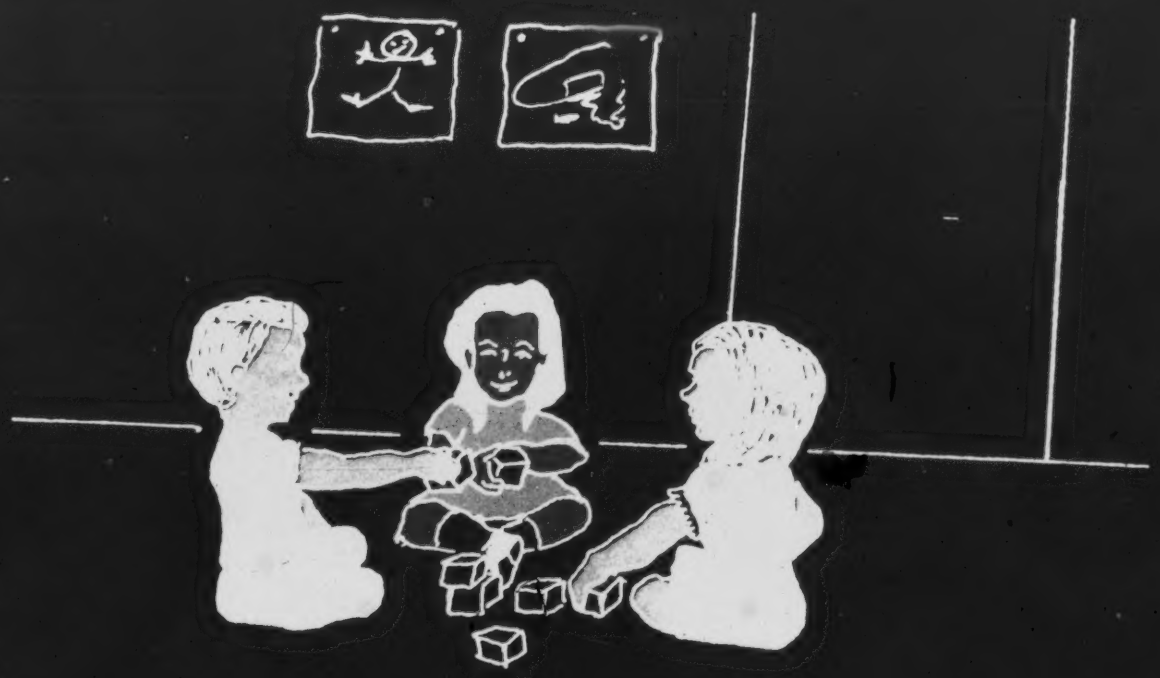
In all three sections of this reader, the school has been protrayed as a building, with the idea that once the children have developed an awareness of self and others, and an initial recognition of being part of the community, that the ground-work has been laid for the development of culture through the basic values of the Indian; and further that the ground-work for developing an awareness of an educational identity has been established. Thus through this procedure of introducing the various areas of "awareness" the ultimate incorporation of "Career Education," will be achieved through an extension of the "awareness" areas to include **Career, Economics, Decision Making, Skill Development, Career Placement,** and the ultimate goal of **self-fulfillment.**

In Section Three the first six pictures (1 to 6) seek to develop a prideful awareness of himself as an Indian in relation to his community. Since the world in which everyone must live is a mixed, Indian and non-Indian world, non-Indians are brought into the scene for the first time. The next five pictures (7 to 11) seek to develop in the child a prideful awareness of himself exercising the **value of bravery** in relation to his community. (The mixed community is proud of him because of this value.) Pictures 12 to 22 tell a story illustrating the value of bravery. The next five pictures (23 to 27) seek to develop a prideful awareness of himself exercising his **value of sharing** and generosity in relation to the community. Again, he is made to see that the mixed community approves of him because of this value. Pictures 28 to 32 tell a story illustrating this value. The next four pictures (32 to 35) seek to develop a prideful awareness of himself exercising the **value of individual freedom** in relation to the community. Again, he sees the community approves of him because of this Indian value. Pictures 36 to 39 embrace a short story illustrating this value. Pictures 40 to 44 seek to develop a prideful awareness of himself exercising the **value of adjustment to nature** in relation to the community, with the resultant community approval. Pictures 45 and 46 illustrate his value with a short story. Pictures 47 to 51 seek to develop a prideful awareness of himself exercising the **value of Indian Wisdom** in relation to the community, with the resultant community approval. Picture 52 provides the setting for a story illustrating this value.

This section also continues the use of a bi-lingual text. It also continues the technique of gradually introducing new English words, and frequently repeats those words. The structure of the text is also extended from the very simple structure, to a more complex structure as illustrated in the several stories that are utilized to exemplify the various Indian values.

This is my friend.
His name is Tommy.
I like him because he is
my good friend.
He is white.
He likes me because I am
A good Indian.

Le eca mitakola.
Tommy eciyapi.
Kola mitawaste heun, miye
wastewalaka.
Iye wasicu.
Lakota mawaste kin heun
wastemalaka.



This our friend

Her name is Ann

We like her because she is
our good friend

She is white

She likes us because we
are good Indians.

Le eca unkitakolakupi

Caje kin Ann eciyapi

Unkiye unktakolakupi kin heun
wasteunlakapi

Iye wasicu winyan

Lakota unwastepi heun iye
wasteunlakapi.

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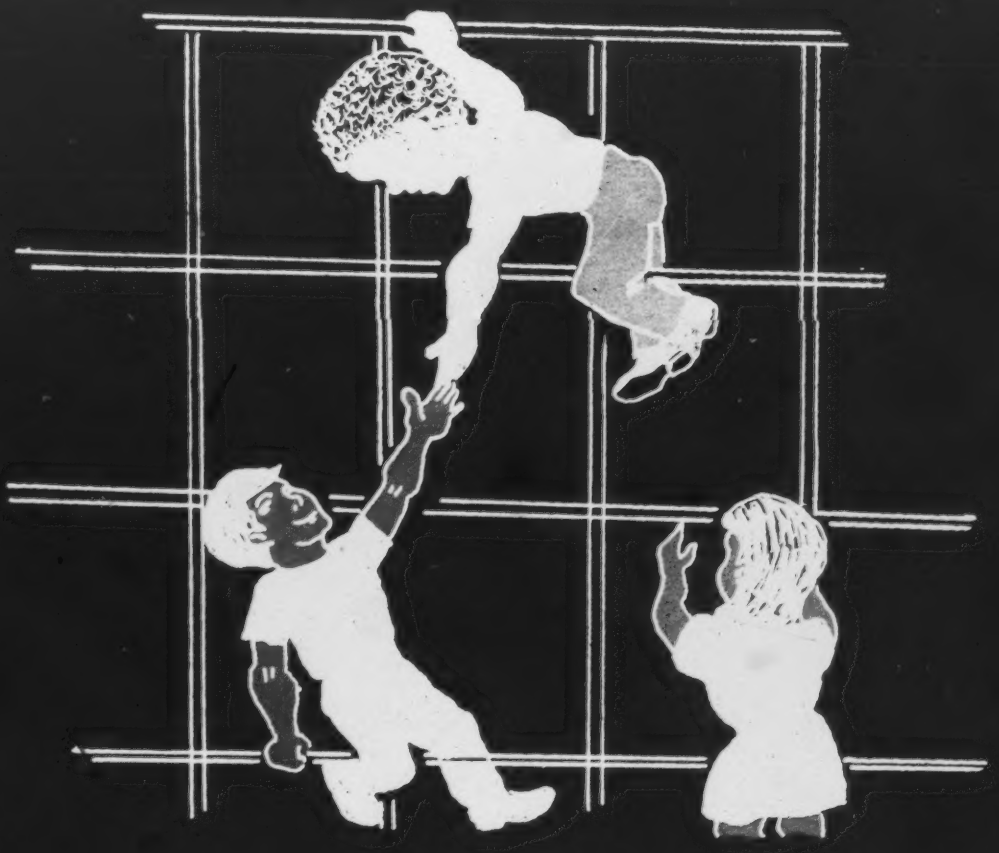


This is our friend.

His name is Ed.

We like him because he is
our good friend.

He is Negro.

He likes us because we are
good Indians.

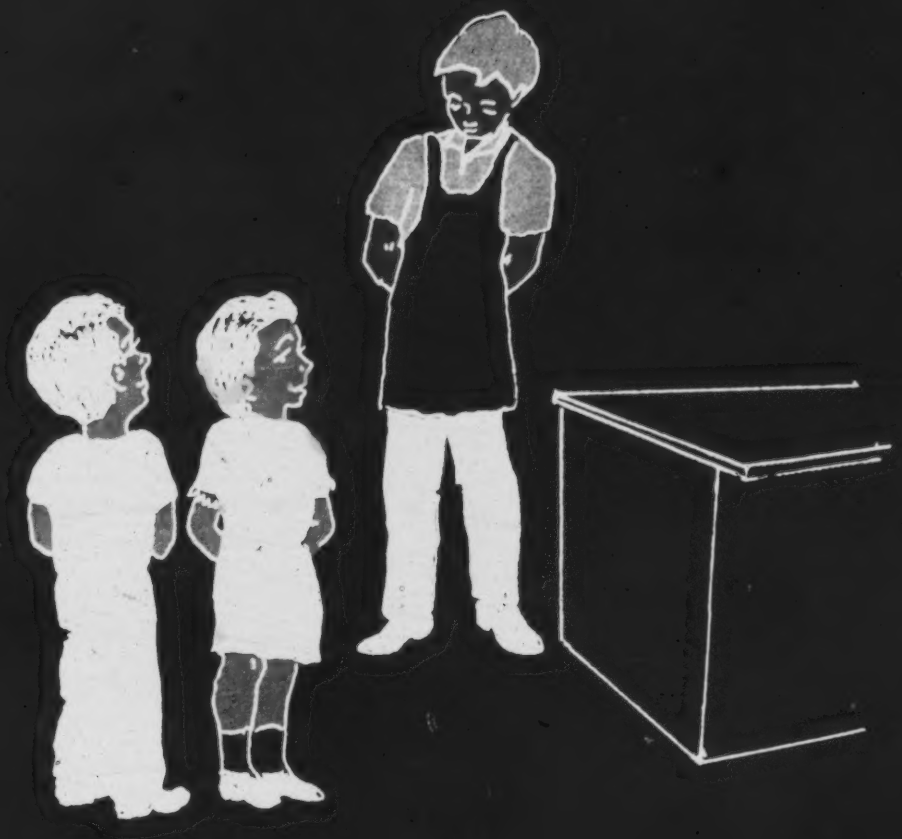
Le eca unkitakolakupi.

Caje kin Ed eciyapi.

Iye unkitakolakupi kin heun
wasteunlakapi.

Iye Hasapa heca.

Lakota unwastepi heun iye
wasteunlakapi.



Here is our big friend.

His name is Mr. Sand.

We like him because he is our good friend.

He is white.

He likes us because we are good Indians.

Iye kola tanka unkitawa pi.

Caje kin Mr. Sand eciyapi.

Iye unkitakolakupi kin heun wasteunlakapi.

Iye wasicu.

Lakota unwastepi heun iye wasteunlakapi.

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Here is our big friend.

His name is Mr. Todd.

We like him because he is our good friend.

He is white.

He likes us because we are good Indians.

Le kola tanka unkitawapi.

Caje kin Mr. Todd eciyapi.

Iye unkitakolakupi kin heun wasteunlakapi.

Iye wasicu.

Lakota unwastepi kin heun wasteunlakapi.

Here is our teacher.

Her name is Miss Little.

She is our friend.

We like her because she is our good friend.

She likes us because we are good Indians.

Le wayawawicakiye unkitawapi.

Caje kin Miss Little eciyapi.

Iye unkitakolakupi.

Iye unkitakolakupi heun wasteunlakapi.

Lakota unwastepi heun iye wasteunlakapi.

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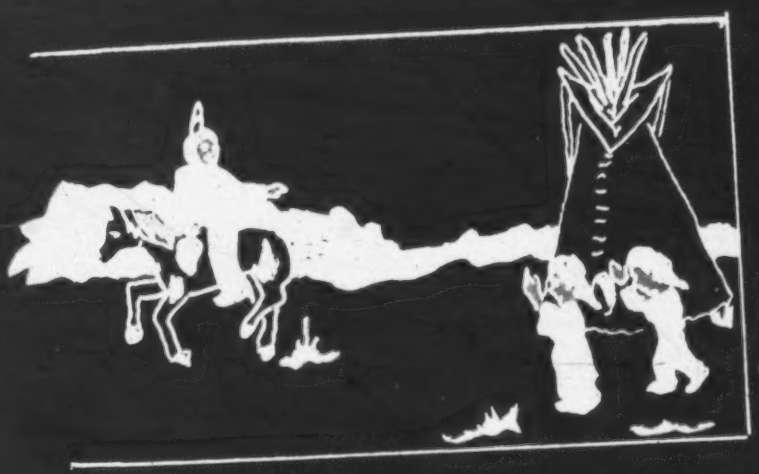

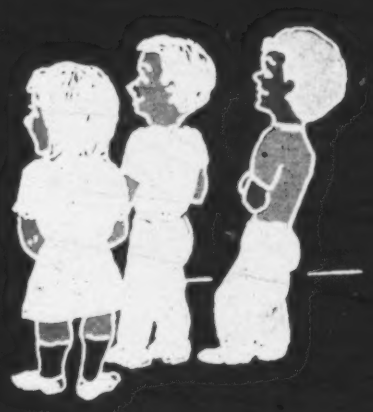

Tommy likes Indians because
Indians can do hard things.
It was hard to go hunting in
the cold and snow.
The snow is cold.
The air is cold.
The grass is cold.
The trees are cold.
I am cold.
Daddy is cold.
To hunt in the cold and snow
is hard.
Tommy likes me because I am a good
Indian and I can do hard things.

Lakota kin taku oeconsica ota okihipi
heun Tommy Lakota wastewicalaka.
Osni na wa icunhan wayeyapi
kin oeconsice.
Wa kin sni.
Oniye kin sni.
Peji kin sni.
Cun kin sni.
Miye macuwita.
Ate cuwita.
Osni na wa icunhan wayeyapi
kin oeconsice.
Lakota mawaste nahan taku oeconsice
owakihi kin heun Tommy wastemaheke

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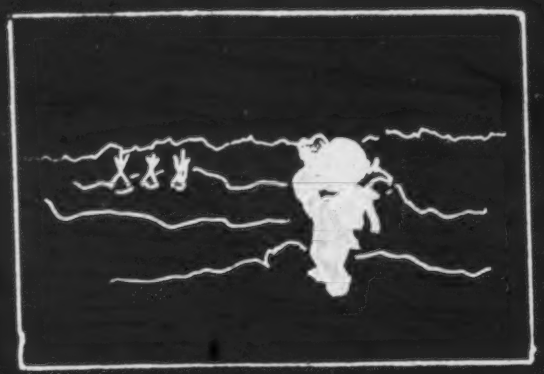

Ann likes Indians because Indians can do hard things.

It was hard to go hunting in the cold and snow.

It was hard work to go hunting in the cold and snow.

The snow is cold.

The grass is cold.

The trees are cold.

I am cold.

Daddy is cold.

Lakota kin taku oeconsice okihipi heun Ann Lakota kin wastewicalake.

Osni na wa icunhan wayeyapi kin oeconsice.

Osni na wa icunhan wayeyapi kin wowasi oeconsice.

Wa kin sin.

Peji kin sni.

Can kin sni.

Miye macuwita.

Ate cuwita.

To hunt in the cold and snow
is hard.
Ann likes me because I am a good
Indian and I can do hard things.

Osni na wa icunhan wayeyapi kin
oeconsice.
Lakota mawaste na taku oeconsice
owakihi heun Ann wastemalake.

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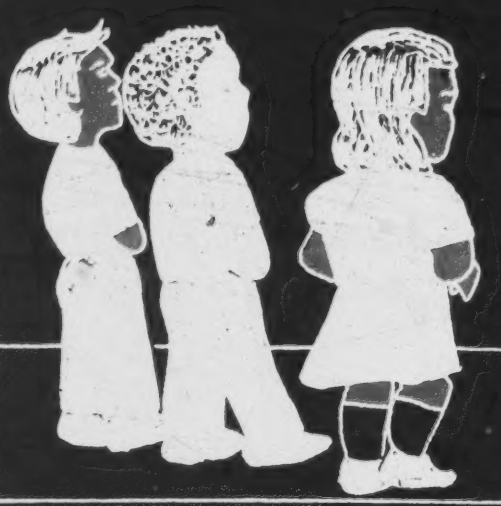

Ed likes Indians because Indians
can do hard things.
It was hard to get wood in the
cold and snow.

Lakota kin taku oecunsice okihipi
heun Ed Lakota wastewicalake.
Osni an wa icunhan can oicusice.

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Children had to work hard to get wood in the cold and snow.	Osni na wa icunhan wakanheja kin wowasi ecunpi na can icupi.
Indian children can do hard things.	Lakota wakanheja kin taku oecunsice okihipi.
It is hard to work and to get wood in the cold and snow.	Osni an wa icunhan can icupi ki na wowasi econpi kin oecunsice.
The snow is cold.	Wa kin sni.
The air is cold.	Woniye kin sni.
The grass is cold.	Peji kin sni.
The trees are cold.	Can kin sni.
I am cold.	Miye macuwita.
To get wood in the snow and cold is hard.	Osni na wa icunhan can oicusice.
Ed likes me because I am a good Indian.	Lakota mawaste heun Ed wastemalake.
Indians can do hard things.	Lakota kin taku oeconsice okihipi.
Indian children can do hard things.	Lakota wakanheja taku oeconsice okihipi.
I am a good Indian.	Lakota mawaste.

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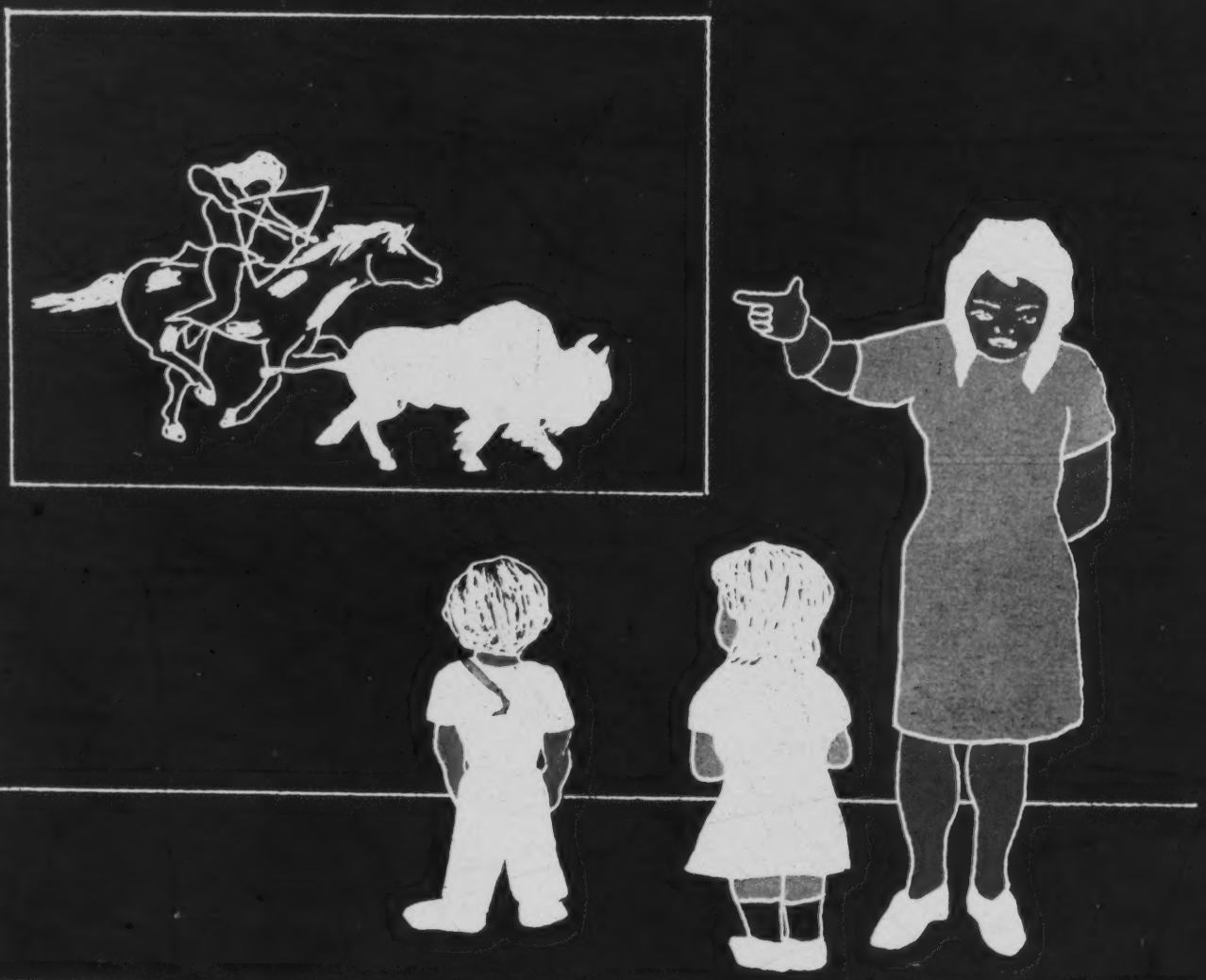


Miss Little is our teacher.

Miss Little is our friend.

Miss Little likes Indian children.

She likes Indians because they can do hard things.

It was hard to work to hunt the buffalo.

To hunt the buffalo was a hard thing to do.

Miss little wayawawicakiye unkitawapi.

Miss Little unkitakolakupi.

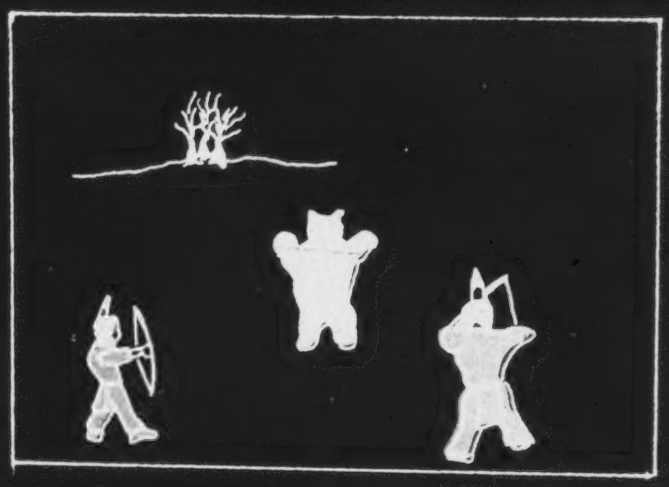
Miss Little Lakota wakanheja wastewicalake.

Iye Lakota wastewicalake taku oeconsice okihipi heun.

Pte (Tatanka) wayeyapi kin wowasi oeconsice.

Tatanka wayeyapi kin taku kin oeconsice.

The buffalo is a big animal.	Tatanka kin wamakaskan tanka.
To get a buffalo is hard because the buffalo is so big and can run so fast.	Tatanka kin tanka na ohankoya inyanka okihi ca oicusica.
The buffalo is big.	Tatanka kin tanka.
It is a big animal.	Wamakaskan tanka.
The buffalo can run fast.	Tatanka kin ohankoya iyanka okihi.
Indians can get buffalos.	Lakota kin tatanka iwicacu okihipi.
Indians can do hard things.	Lakota taku oeconsice okihipi.
My teacher likes me because I am a good Indian.	Lakota mawaste kin heun wayawawicakiye mitawa kin wastemalake.
I can do hard things.	Taku oeconsice ecamon owakihi.



Here are our good friends.

Here is our good friend, Tommy.

Here is our good friend, Ann.

Here is our good friend, Ed.

They like Indians because Indians can do hard things.

Lena unkitakolaku kin wastepi.

Le unkitakolakupi kin waste, Tommy.

Le unkitakolakupi kin waste, Ann.

Le unkitakolakupi kin waste, Ed.

Lena Lakota wastewicalakapi, Lakota kin taku oeconsice okihipi ca heun.

To do a hard thing is to do a brave thing.

Indians can do brave things.

Indians can hunt big animals.

To hunt a big bear is hard.

Indians can hunt big bears.

The bear is a big animal.

The big bears can run fast like the big buffalos can run fast.

Indians can hunt big animals in the cold and in the snow.

It is hard work to hunt big animals like the buffalo and the bear in the cold and snow.

To hunt big animals like the buffalo or the bear is a hard or brave thing to do.

Indians can do hard or brave things.

I am a good Indian. My friends like me because I can do hard or brave things.

Taku oeconsice econpi kin taku ohiteya woeconpi.

Lakota kin taku ohitiya econpi okihipi.

Lakota kin wamakaskan tankiyan wayeya okihipi.

Mato tanka wan wayeyapi kin oeconsice.

Lakota kin mato tanka wayeyapi okihipi.

Mato kin wamakaskan tanka.

Mato tanka kin ohankoya inyank okihi, tatanka kin ohankoya inyanka oikhi kin iyecel.

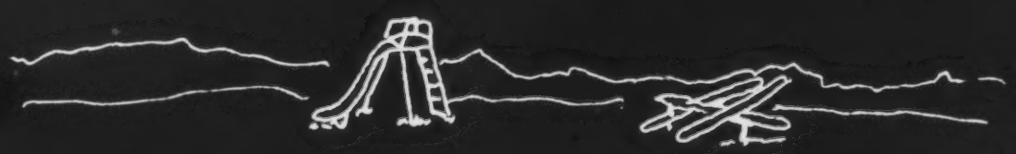
Wa na osni icunhan Lakota kin wamakaskan tankiyan wayeyawicayapi okihipi.

Osni na wa icunhan tatanka na mato kin wamakaskan tankiyanpi kin wayeyawicayapi wowasi kin oeconsice.

Osni na wa icunhan tatanka na mato kin wamakaskan tankiyanpi kin wayeyawicayapi kin oeconsice nahan ohitiya woecon.

Lakota kin taku oeconsice okihipi na ohitiya econ okihipi.

Miye Lakota mawaste. Mitakola kin wastemalakapi, taku oeconsice ecamon na ohitiya ecamon owakihi ca heun.



Ed said, "Tell us a story about Indians."

Ann said, "Yes, tell us a story about Indians."

"Yes," Tommy said, "Tell us a story about Indians."

Ed said, "Yes, tell us a story about the hard things Indians can do."

Tommy said, "Yes, tell us a story about the brave things Indians can do, because Indians can do brave things.

Ed heye, "Lakota wicoyake wanji unkokiyakapi ye."

Ann heye, "Han, Lakota wicoyake wanji unkokiyakapi ye."

"Han," Tommy eye, "Lakota wicoyake wanji unkokiyankapi ye."

Ed heye, "Han, wicoyake wanji unkokiyakapi ye Lakota kin taku oeconsice okihipi ca."

Tommy heye, "Han, wicoyake wanji Lakota kin taku wan ohitiya econpi ca, Lakota kin taku ohiteya econpi okihipi ca heon."

The little Indian boy said, "Yes, I am an Indian. I will tell you a story my Grandpa tells about brave things Indians can do."

"Oh, good," said Ann, "You will tell us a story about brave or hard things Indians can do."

Lakota hoksila cikala kin heye, "Han malakota, wicoyake wanji ociciyakapi kte, tunkasila oyake ca, taku Lakota kin ohiteya okihipi ca."

"Hohe, waste," Ann eye, "Niye wicoyake wanji unkokiyakapi kte taku oeconsice Lakota kin okihipi na ohitiya econpi ca.

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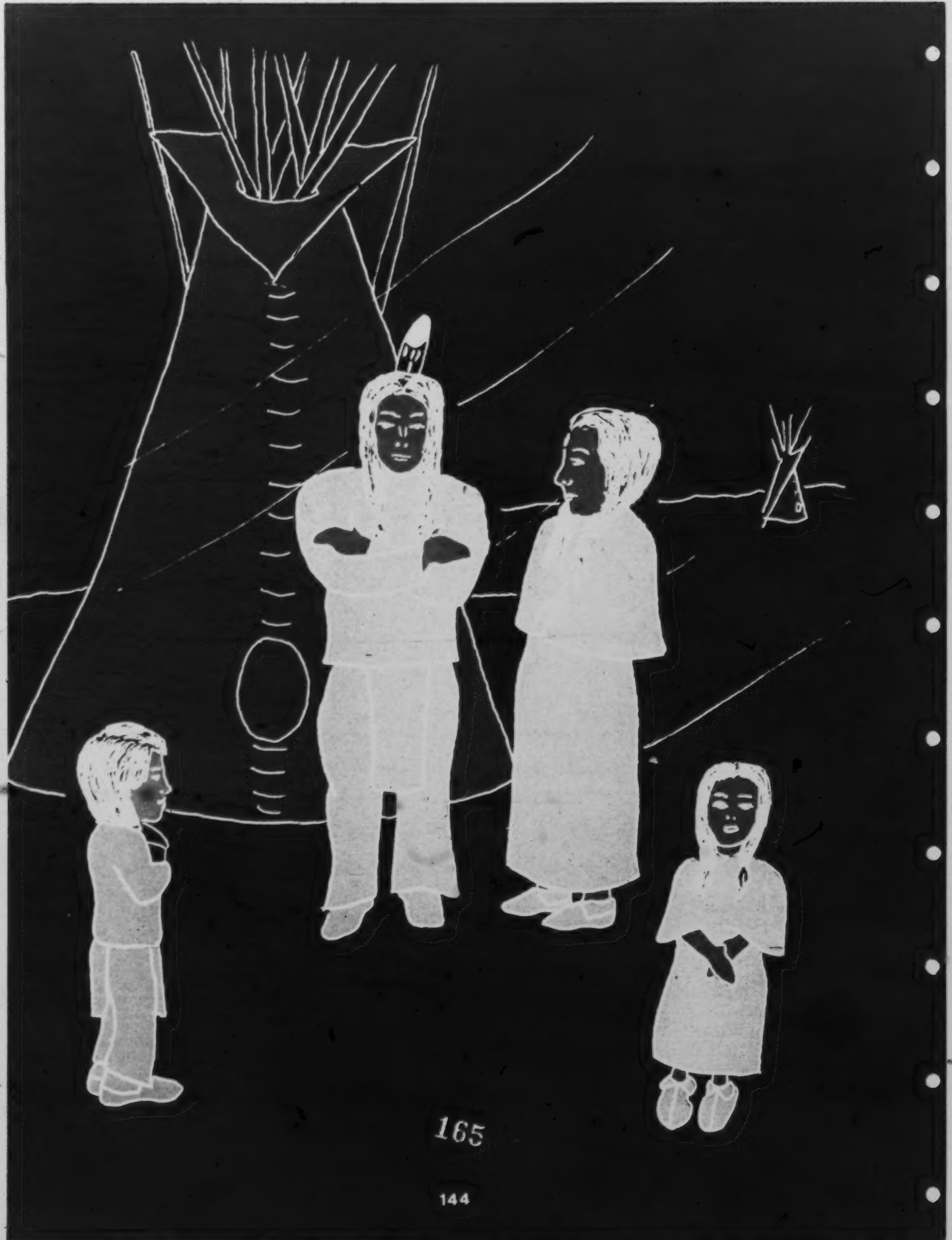

The little Indian boy said, "A long time ago there was an Indian daddy.

There was an Indian Mama.

There was an Indian boy.

There was an Indian girl.

The name of the little Indian boy was Little Horse.

The name of the little Indian girl was Little Tree.

This is a story about the little Indian boy and the little Indian girl.

It was cold. There was snow. The Indian Mama said to the Indian daddy, "We have no food."

The little Indian boy, Little Horse, said to his daddy, "We have no food."

The little Indian girl, Little Tree, said to her daddy, "We have no food."

The Indian daddy said, "It is cold. There is snow. It is hard to hunt in the snow and in the cold. I will go and hunt in the snow and cold. It will be hard to do, but I will go and hunt and get food."

Lakota hoksila cikala heye, "Ehanni k'un hehan ate wan Lakota.

Ehanni k'un hehan Ina wan Lakota.

Ehanni k'un hehan hoksila wan Lakota,

Ehanni k'un hehan wincincala wan Lakota.

Lakota hoksila caje kin Sunka Wakan Cikala eciyapi k'un.

Lakota wincincala cikala kin Can Cikala eciyapi k'un.

Le eca wicoyake kin Lakota hoksila cikala na Lakota wincincala cikala tantahan.

He osni. Hehan wa. Lakota Ina kin Lakota ate kin hekiye, "Woyute unicapi."

Lakota hoksila cikala, Sunka Wakan Cikala, atkuku kin hekiye, "Woyute unicapi."

Lakota wincincala cikala, Can Cikala atkuku kin hekiye, "Woyute unicapi."

Lakota atkuku kin heye, "Osni, wa yuke. Wa na osni icunhan wayeyapi oeconsice. wa na osni icunhan wayeya mni kte. Oeconsice kte, k'eya waye mni na woyute iwacu kte."

Little Horse said, "I will go with you, Daddy. I am a big boy now. I can hunt with you.

The Indian daddy said, "You can go with me if you want to. We will see if you can do hard things. Come, it is time to go. We have a long hunt.

Sunka Wakan Cikala heye, "Miye unyin kte, Ate, wanna hoksila matanka. Wayeya unye owakihi."

Ate Lakota heye, "Unyin unkokihi, yacin huntan. Taku oeconsice oyakihi kin wanunyankin kte. Hiyu wo, wana yapi iyehantu. Tehan waunkuwapi kte."

It was time to go hunting with his daddy.

Little Horse said good-bye to his Mama.

He said good-bye to his sister, Little Tree.

His daddy said good-bye to his Mama.

His daddy said good-bye to his sister, Little Tree.

It was hard to walk in the cold.

It was hard to walk in the snow.

Iyehuntu atkuku kici wayeyinkte kin.

Sunka Wakan Cikala heye, "Wana ibla mni kte, Ina.

Iyayin kte kin okiyake tanksitku, Can Cikala.

Atkuku kin iyayin kte kin okiyake hunku kin.

Atkuku kin iyayin kte kin okiyake Can Cikala.

Osni el manipi kin oeconsice.

Wa el manipi kin oeconsice.

It was hard to walk fast with
his daddy in the cold
and snow.

Osni na wa ohun atkuku kici ohankoya
mani kte kin oeconsice.

The daddy of Little Horse said,
"Look and see if you can find
any tracks of animals."
You will see the animal tracks
in the snow.
If you find any animal tracks,
you will soon find the animal.
If you see any tracks of animals,
tell me."
Little Horse said, "I will look
for any animal tracks.
If I find any animal tracks,
I will tell you.

Sunka Wakan Cikala atkuku kin heye,
"Atonwan na wayanka yo wamakaskan
oye etan iyeya oyakihi kin.
Wamakaskan owe etan niye wa el
wanlakin kte.
Wamakaskan oye etun iyeya kin,
wamakaskan kin ecani iyeyakin kte.
Wamakaskan oye etan wanlake kin,
omakiyaka yo."
Sunka Wakan Cikala heye, "Taku wamakaskan
oye kin eyas awatonwin kte.
Wamakaskan oye etan iyewaye kin,
ociciyakin kte."

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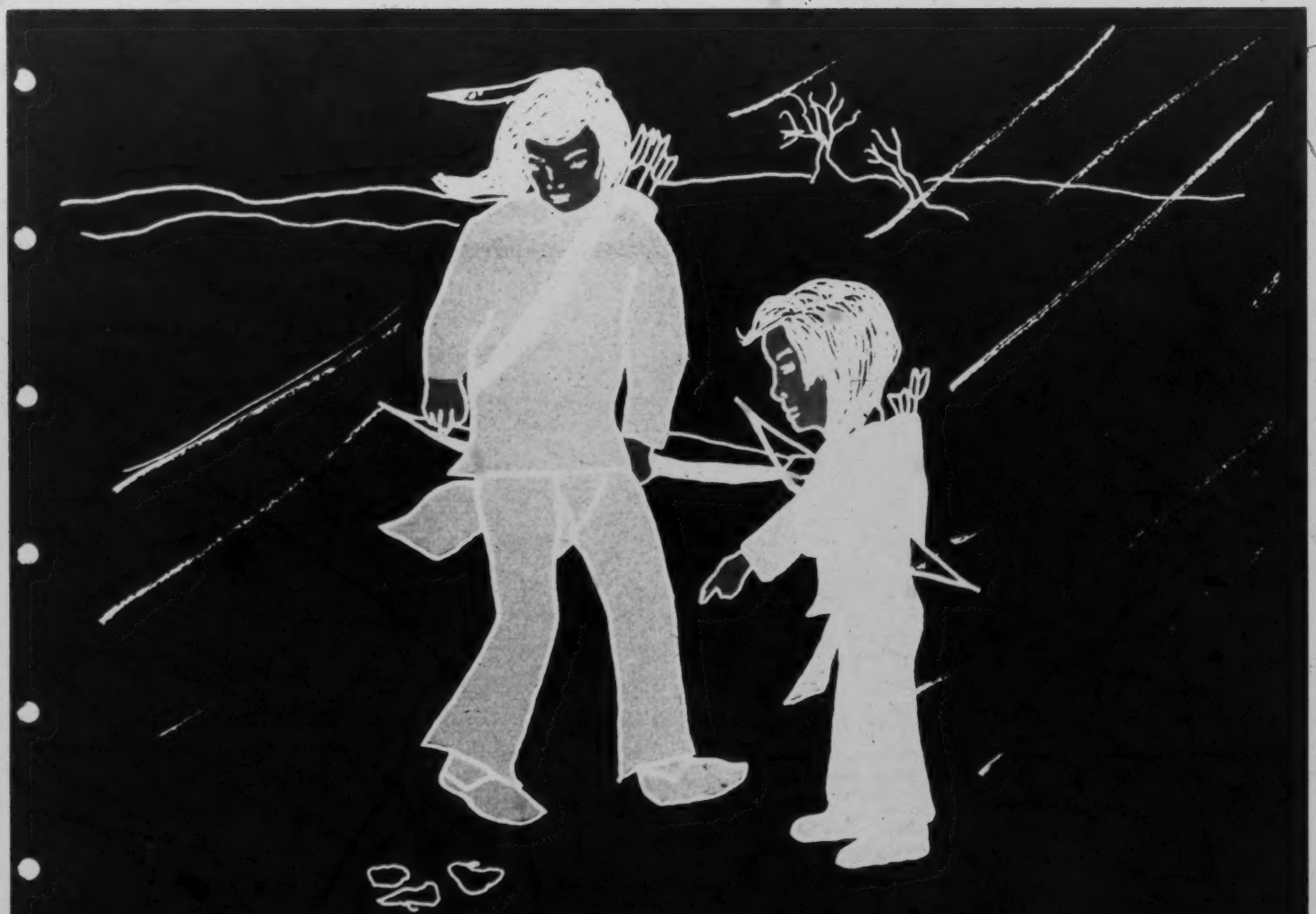
Little Horse walked with his
daddy.
He was looking for tracks.
He was looking for animals
for food.
He was very cold.
He wanted to stop.
He wanted to stop and rest.
He said, I will not stop.
I will not rest.
My daddy will not stop.
My daddy will not rest.
I will go with my daddy."

Sunka Wakan Cikala atkuku kin, kici
mani.
Iye oye atonwe.
Iye wamakaskan woyute yin kta
ca ole.
Iye lela cuwita.
Iye inajin cin.
Iye inajin na asnikiya cin.
Iye heye, "Inawajin kte sni.
Asniwakiyin kte sni.
Ate mitawa kin inajin kte sni.
Ate mitawa kin asnikiyin kte sni,
Ae mitawa kin kici mni kte."

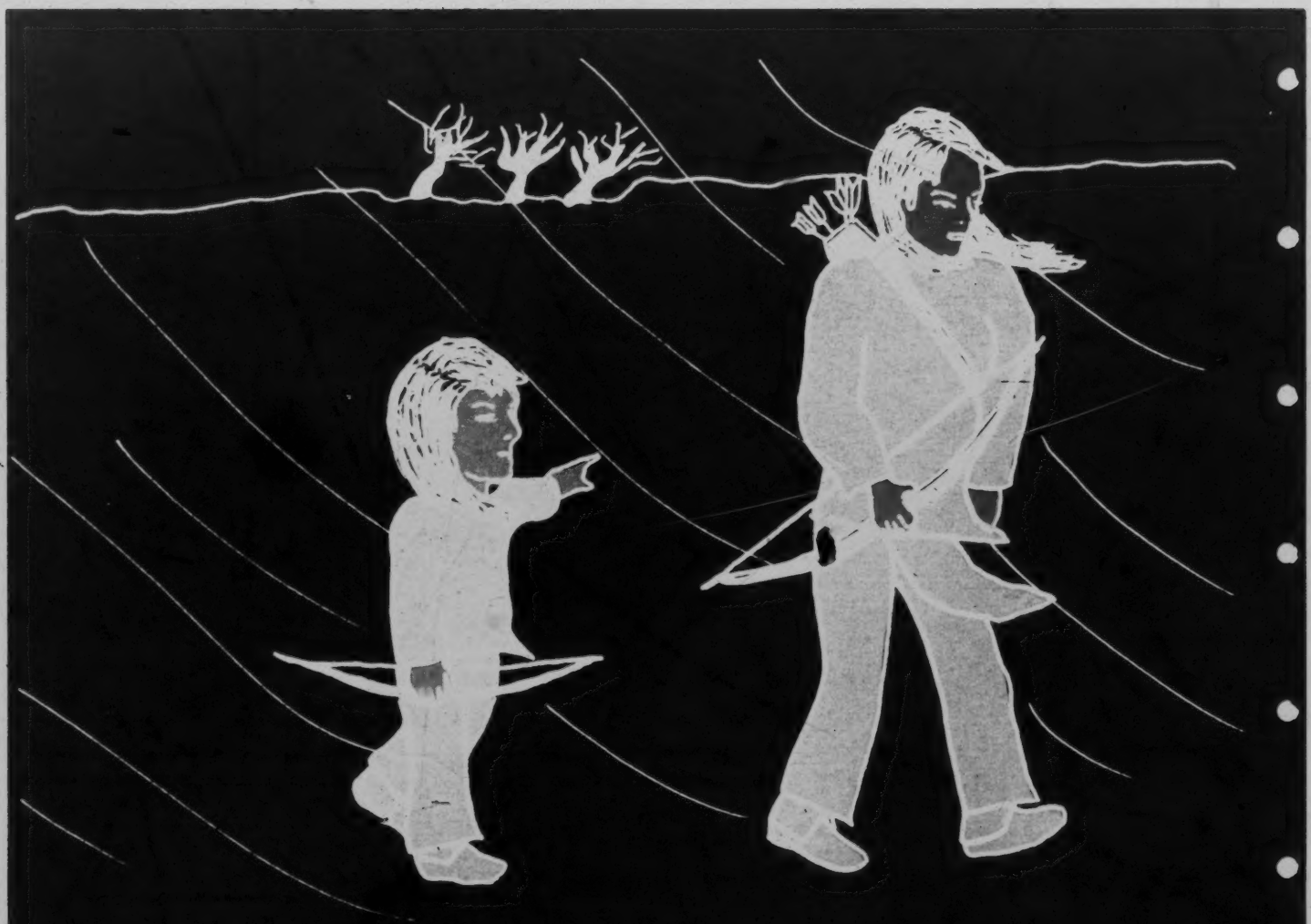


After a long time they found
tracks.
Little Horse said, "Look, Daddy,
we have found tracks.
Can we go after the animal?"
His daddy said, "Yes, we found
tracks, but these are old tracks.
These tracks are too old.
We cannot find this animal.

We will look for new tracks.
If we find new tracks we will
soon find an animal."

Itehanhci oye heya iyeyapi.

Sunka Wakan Cikala heye, "Ate wanyaka,
oye iyeunyanpi.
Wamakaskan kin hiyounye unkokihi he?"
Atkuku kin heye, "Han, oye iyeyunyanpi
eyas oye lena tanila.
Oye kin lena lila tanila.
Wamakaskan kin le iyeunyanpi
unkokihipi kte sni.
Oye lecala unkatonwin kte.
Ungna oye lecala iyeunye kin, wamakaskan
kin ecani iyeunyin kte."



They walked a long time.
It was very cold.
It was hard to walk in the snow
and cold.
Little Horse wanted to stop and
rest again, but he walked
fast with his daddy.
"Look, daddy," said Little Horse,
"I see tracks."
There are tracks.
There are big tracks.
They must be from a very big animal.
They must be from a bear."

Tehan manipi.
Lila osni.
Wana osni el omanisice.

Sunka Wakan Cikala inajin cin na
asnikiya cin ake, eyas oh' ankoya
mani atkuku kici.
"Ate wanyanka," Sunka Wakan Cikala
heye, "Miye oye wan blake.
Hena oye.
Hena oye tankiyan.
Wamakaskan tanka ethanhan iteke.
Mato etanhan iteke'."

The daddy of Little Horse said,

"These are not old tracks.

These are new tracks.

These are new deer tracks.

The deer is not far from here.

We will soon find the deer.

Let us go after the deer tracks.

Let us go find the deer.

We will soon have food.

Food is not far from here."

Sunka Wakan Cikala atkuku kin heye,

"Lena oye tani sni.

Lena oye lecala.

Lena tahca owe lecala.

Tahca kin letan tehan un sni.

Tahca kin ecani iyeyunyin kte.

Tahca kin owetap unyin kte.

Unyin na tahca kin iyaunyin kte.

Ecani woyute unyuhapi kte.

Woyute kin lecegla he."

They went after the deer tracks.	Tahca kin owetap iyapi.
They went after the deer.	Tahca kin hiyoiyapi.
They soon found the deer.	Iyecani tahca kin iyeyapi.
The deer was not far away.	Tahca kin kaiyuzeya un sni.
The deer was very big.	Tahca kin lela tanka.
The deer will be good food.	Tahca kin woyute waste kte.

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Daddy said, "Let us go home.
Home is far away.
We will have to walk a long
time to get home.
We will not stop and rest."
Little Horse said, "Now Mama
will have food to eat.
Little Tree will have food to eat.
Daddy and I will have food to eat.
We will all have food to eat.
Let us go home."

Ate heye, "Tiyata ungni kte.
Kaiyuzeya untipi.
Tehan maunipi kin unkihunipi kte.

Unkinajin na asniunkiyapi kte sni.
Sunka Wakan Cikala heye, "Ina wana
woyute yutin kte yuha kte.
Can Cikala woyute yutin kte yuha kte.
Miye na Ate woyute unyutapi kta unyuhapi kte.
Iyuha woyute unyutapi kta unyuhapi kte.
Wana ungni kte."

Mama said, "Now we have food to eat.

We can eat very soon.

It was hard to get the food.

Daddy and Little Horse are very brave."

Ina heye, "Wana woyute unyutapi kta yuke.

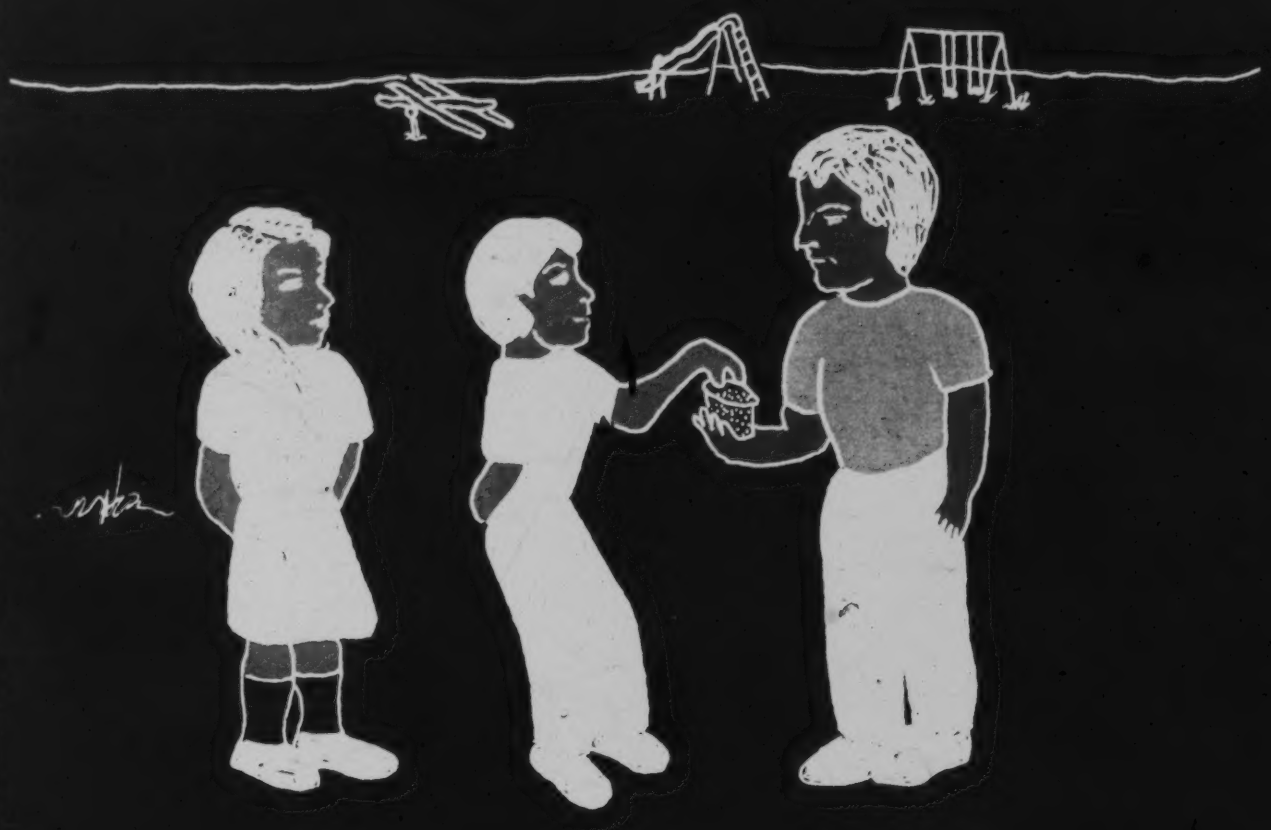
Ecani kin wauntapi unkokihipi kte.

Woyute icupi kin oeconsice.

Ate na Sunka Wakan Cikala ohitikapi lela."

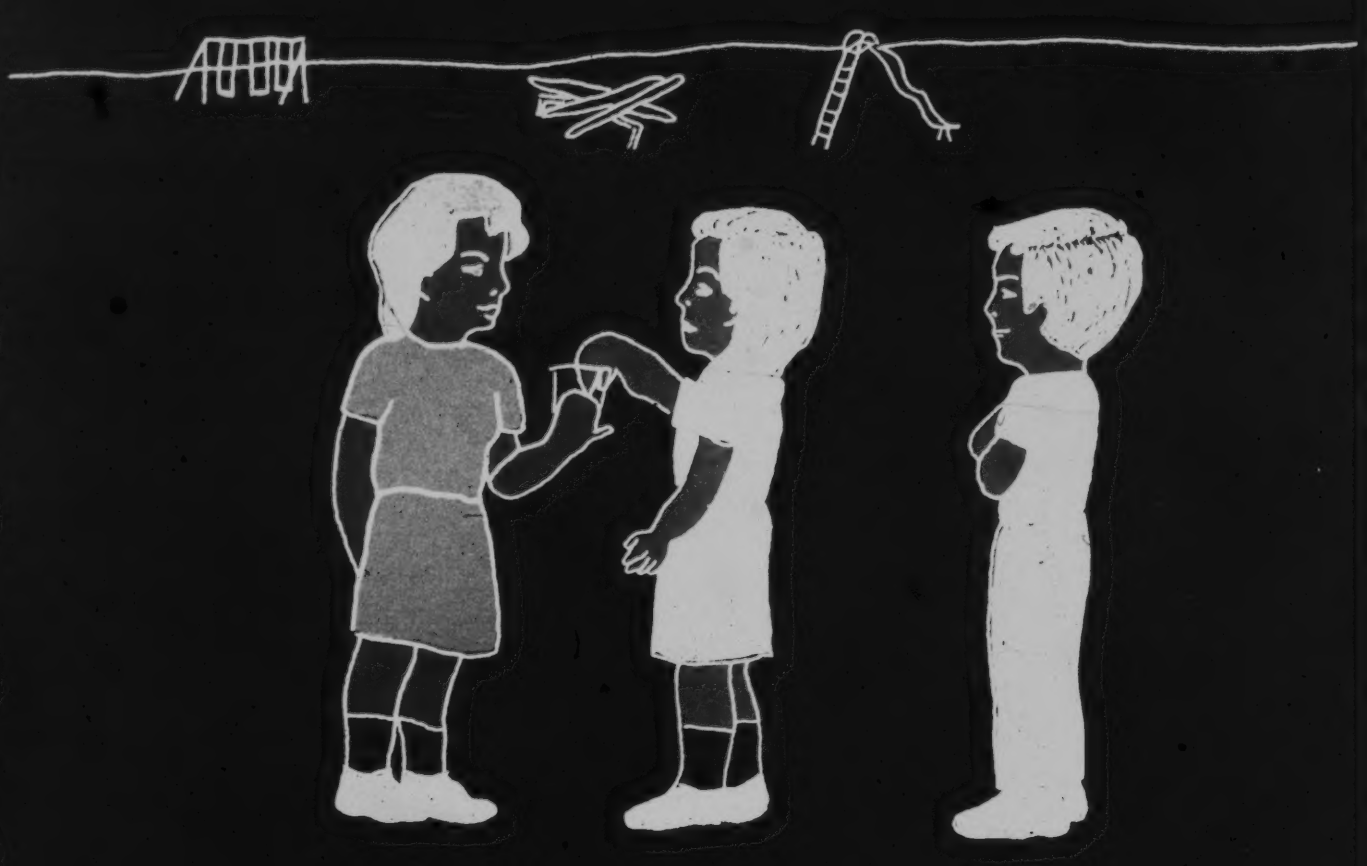
Daddy said, "Yes, Little Horse
is very brave.
He can do hard things.
It was hard for a little boy to
walk a long way in the snow and cold.
Little Horse found the tracks of the big deer.
Little Horse found this food
for us.
Little Horse is a good Indian.
He can do hard things.
He can do brave things."
Little Horse said, "It is good
to be an Indian.
It is good to be brave.
Let us eat."

Ate heye, "Han, Sunka Wakan Cikala lela
ohitike.
Taku oeconsice econ okihi.
Oeconsice hoksila cikala osni na wa el
tehan mani kte kin he.
Sunka Wakan Cikala tahca tanka owe iyeye.
Sunka Wakan Cikala woyute kin le
iyeunkiyapi.
Sunka Wakan Cikala Lakota waste.
Taku oeconsice econ okihi.
Taku ohitiya econ okihi.
Sunka Wakan Cikala heye, "Lakotapi kin
waste.
Ohitakapi kin waste.
Wauntapi kte."



Tommy likes Indians because
Indians share what they have.
I am an Indian.
I share my candy with Tommy.
Tommy likes me because I am a
good Indian and I share my candy with him.
"Thank you very much," said Tommy.
"Thank you very much for the
candy. You are my good friend."

Tommy Lakota wastewicalake, Lakota kin
taku yuhapi kin okicic'up.
Miye malakota.
Canmanska mitawa kin Tommy owaku.
Tommy waste malake Lakota mawaste na
canmanska mitawa kin owaku heun.
"Lila pilamayaye," eye Tommy.
"Canmanska kin un lila pilamayaye.
Miye mitakolaku kin niwaste.



Ann likes Indians because
Indians share what they have.
I am an Indian.
I share my candy with Ann.
Ann likes me because I am a good
Indian and I share my candy with her.
I said, "Do you want some
candy, Ann?"
Ann said, "Yes, please. I do
want some candy."
I said, "You can have some of my
candy. I will share it with you."

Ann Lakota kin wastewicalake, Lakota
kin taku yuhapi kin okicic'up.
Miye malakota.
Canmanska mitawa kin Ann owak'u.
Ann wastemalake Lakota mawaste na
canmanska mitawa kin owak'u kin heon.
Miye hepe, "Canmanska etan yacin he,
Ann?"
Ann heye, "Han, itesniyan, canmanska etan
wacin."
Miye hepe, "Canmanska mitawa etan luha
oyakihi, miye ocic'u kte."

"Thank you very much," said Ann.

"Thank you very much for some of your candy. You are my good friend."

"Lela pilamayaye," Ann heye.

"Lela pilamayaye, Canmanska nitawa kin hunh un. Miye mitakolku kin niwaste.

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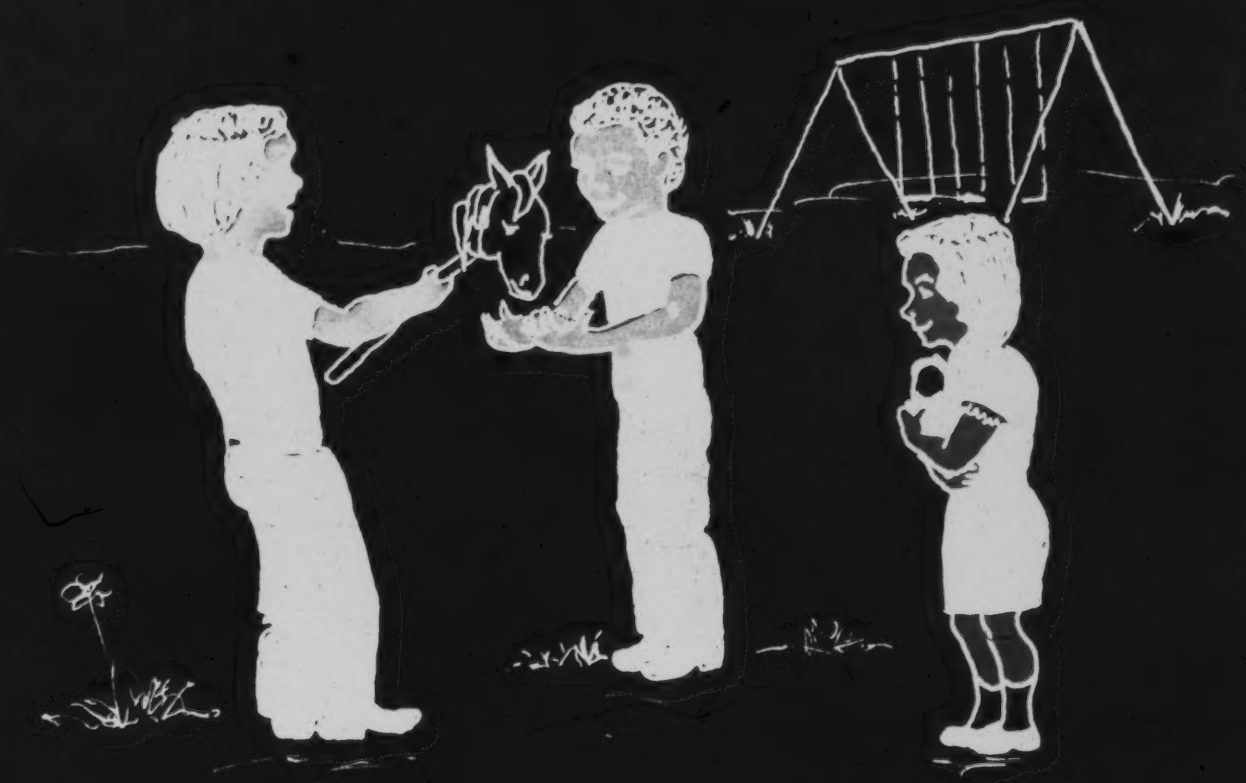

Ed likes Indians because
Indians share what they have.
I am an Indian.
I share my play horse with Ed.
Ed likes me because I am a good
Indian, and I share my play
horse with him.
I said, "Would you like to ride
my play horse, Ed?"
"Yes, please," said Ed, "I would
like to ride your play horse.

Ed Lakota wastewicalake, Lakota kin
taku yuhapi kin okicic'up heun.
Miye malakota.
Sunka wakan woskate mitawa kin Ed owak'u.
Ed wastemalake Lakota mawaste na sunka
wakan woskate mitawa owak'u kin heon.

Miye hepe, "Sunka wakan woskate mitawa
kin akannanka yacin he, Ed?"
"Han, itesniyan," Ed heye, "Sunka wakan
woskate nitawa kin akanmanka wacin.

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I would like to ride your play horse very much. It is fun to ride a play horse."

I said, "You can ride my play horse. I will share my play horse with you."

"Thank you very much," said Ed.

"Thank you very much for your play horse. You are my good friend."

Lila sunka wakan woskate nitawa kin akanmanka wacin. Oiyokipi sunka wakan woskate akanyankapi kin."

Miye hepe, "Sunka wakan woskate mitawa kin akannanka oyakihi. Sunka wakan woskate mitawa kin ocic'u kte."

"Lela pilamayaye," eye Ed.

"Sunka wakan woskate kin on lila pilamayaye. Niye mitakola waste."

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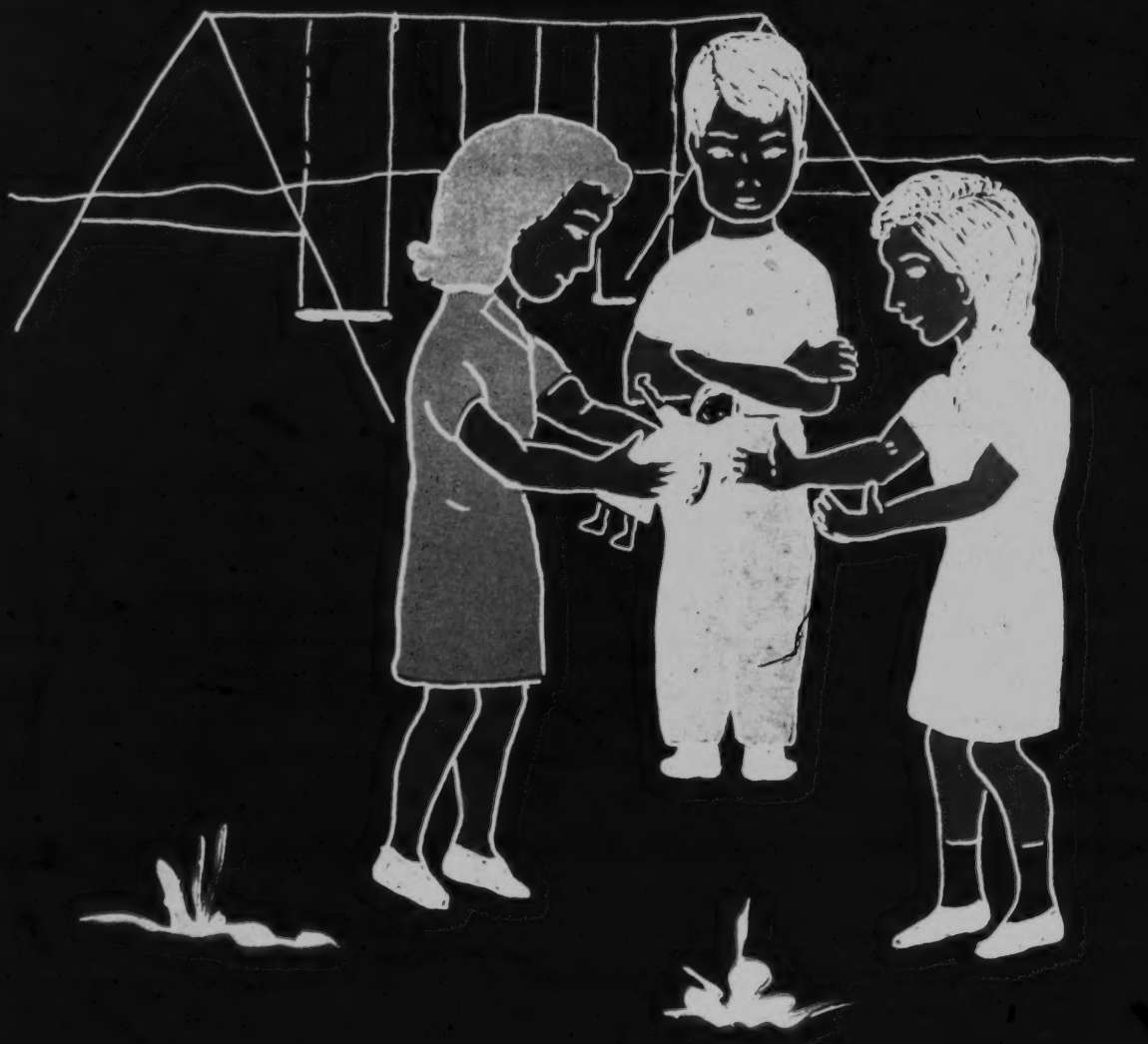


Ann likes Indians because
Indians share what they have.
I am an Indian.
I share my doll with Ann.
Ann likes me because I am a
good Indian and I share my
doll with her.

Ann Lakota kin wastewicalake, Lakota
taku yuhapi kin okicic'upi heon.
Miye malakota.
Pankeska hoksicala mitawa kin Ann owak'u.
Ann wastemalake, Lakota mawaste na
pankeska hoksicala mitawa kin owak'u
kin heon.

I said, "Would you like to play with my doll, Ann?"

"Yes, please," said Ann, "I would like to play with your doll. She is a ver ' pretty doll. She is a very pretty Indian doll. I would like very much to play with your very pretty Indian doll."

I said, "You can play with my pretty doll. I will share her with you."

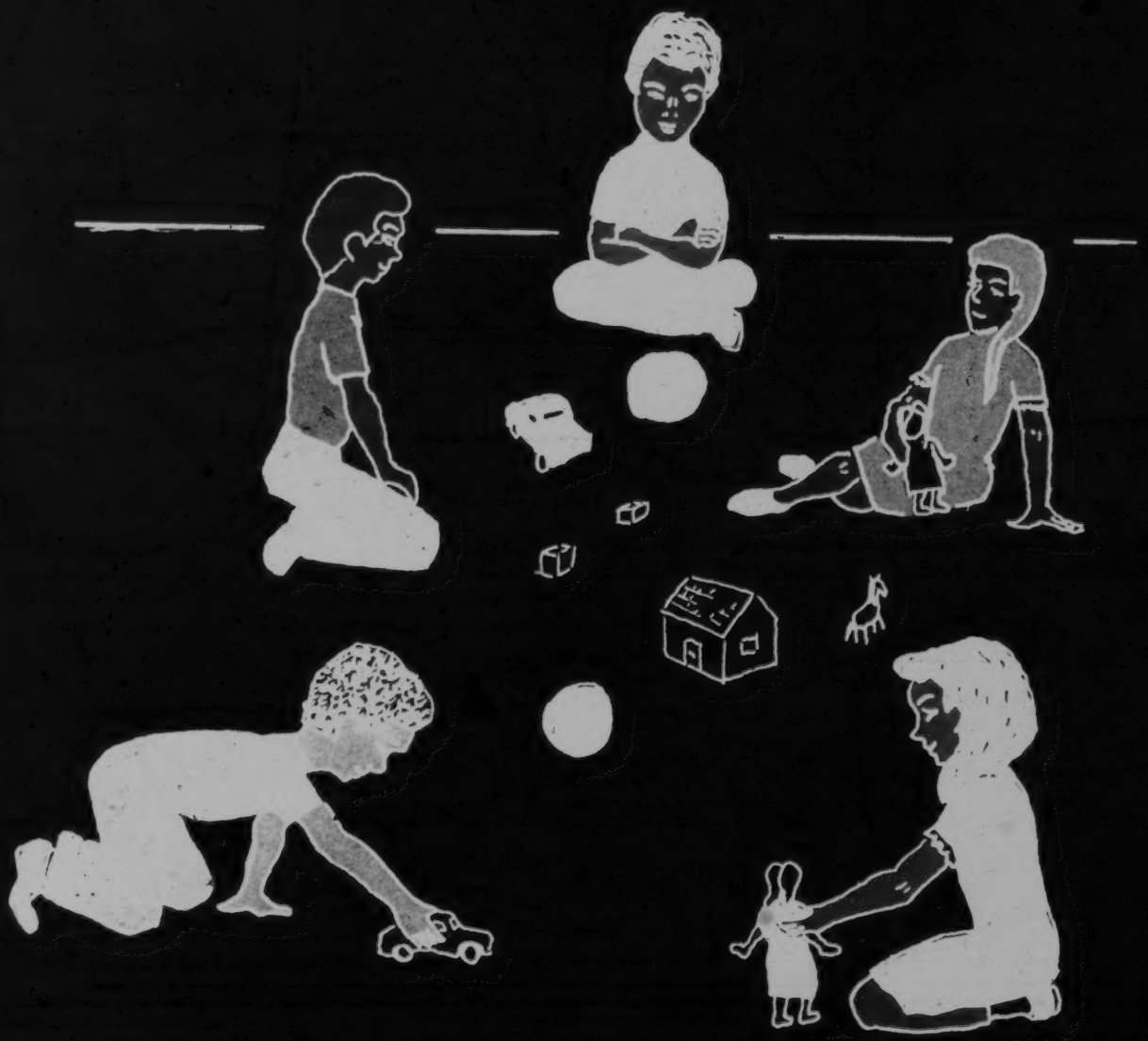
"Thank you very much," said Ann. "Thank you very much for your pretty doll. You are my good friend."

Miye hepe, "Pankeska hoksicala mitawa kin yuha yaskata yacin he, Ann?"

"Han, itesniyan," Ann heye, "Pankeska hoksicala nitawa kin yuha waskata wacin. Lila pankeska hoksicala he wastela. Lila Lakota pankeska hoksicala wastela. Lakota pankeska hoksicala nitawa kin lila yuha waskate wacin."

Miye hepe, "Pankeska hoksicala wastela mitawa kin yuha yaskate oyakihi. Miye he unkokicic'upi kte."

"Lila pilamayaye," Ann eye, "Pankeska hoksicala wastela nitawa kin on, lila pilamayaye. Niye mitakolaku niwaste."



These are our friends.

All of our friends like us
because we share what we have
with all of our friends.

We share all of our toys together.

It is fun to share together.

It is fun to play together.

Lena unkitakolakupi.

Unkitakolakupi kin wasteunlakapi, taku
unyuhapi kin unkitakolaku kin ob
unkokicic'upi kin heon.

Woskate unkitawapi kin ptayecaska unkokicic'upi.

Oiyokipi taku ptayecaska okicic'upi kin.

Oiyokipi ptayecaska skatapi kin.

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It is fun to be friends together.

We said, "Would you like to share all of our toys? All of us can play together. All of us can share together. All of us can be friends together.?

All of our friends said, "Yes, please, we would like to share your toys together. We would like to play together. We would like to be friends together."

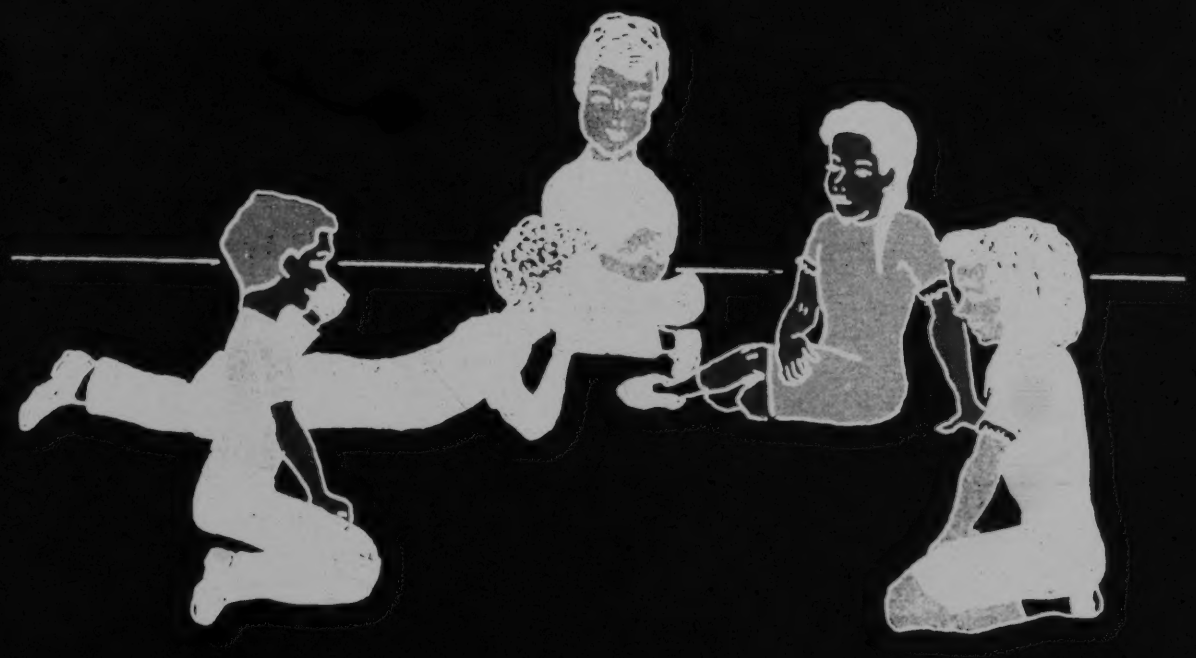
All of our friends said, "Thank you very much for your toys. It is good of you to share your toys together with us. You are our good friends.

Oiyokipi ptayecaska kolakiciyapi kin.

Unkiye heunkiyapi, "Iyuha woskate kin unkokicic'upi, kta he? Iyuha ptayecaska unskata unkokipi. Iyuha ptayecaska waunkokicic'upi unkokihipi. Iyuha kinin kolaunkiciyapi unkokihipi.

Unkitakolakupi kin iyuha heyapi, "Han, itesniyan, woskate nitawapi kin ptayecaska unkokicic'up uncinpi. Iyuha ptayecaska unskatapi waste. Ptayecaska kolaunkiciyapi waste kin."

Unkitakolakupi kin iyuha heyapi, "Lela wopila eciciye woskate nitawa kin on. Niwaste, woskate nitawa kin ptayecaska unkoyak'upi kin he. Niye unkitakolaku niwastepi."



Ann said, "We know that Indians share what they have because you share your toys with us.

Why do Indians share the things they have?

Do you know why they share the things that they have?

Can you tell us why they share the things that they have?"

I said, "I know why Indians share the things that they have.

I will tell you why Indians share the things that they have.

I will tell you a story that my Grandma tells us."

Ann heye, "Lakota kin taku yuhapi kin okicic'upi, woskate nitawa kin unkoyak'upi kin heon slolunyanpi.

Takuwe Lakota kin taku yuhapi kin okicic'upi he?

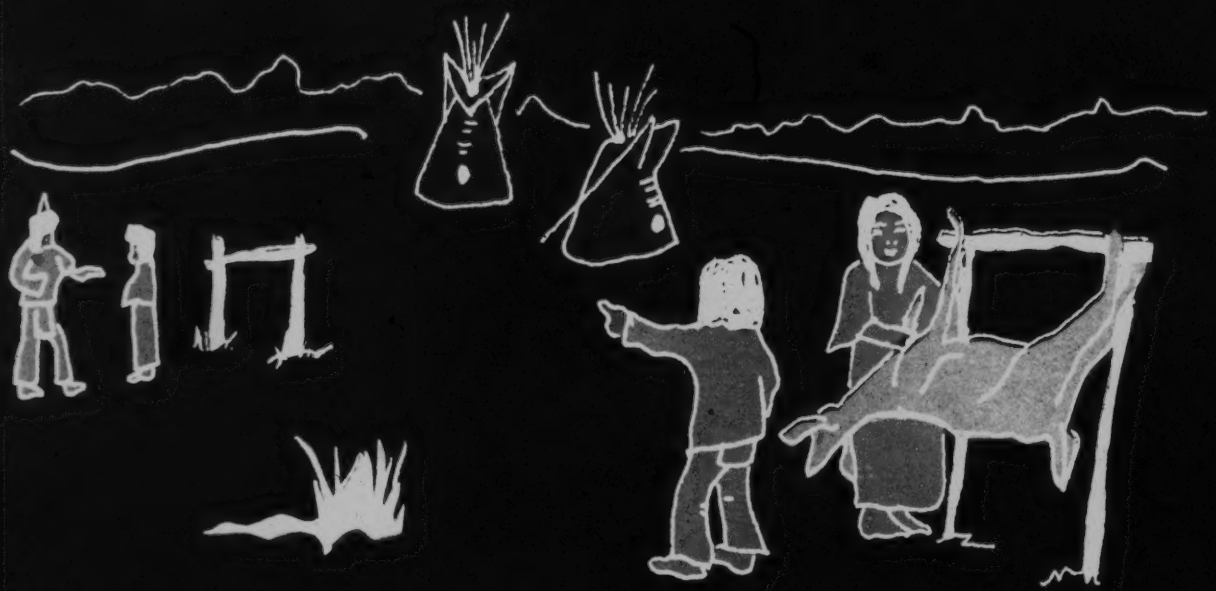
Takuwe taku yuhapi kin okicic'upi kin slolyaya he?

Unkoyakilakap oyakihi he, takuwe taku yuhapi kin hena okicic'upi kin he?"

Miye hepe, "Takuwe Lakota kin taku yuhapi kin okicic'upi kin slolwaye.

Ociciyakin kte, takuwe Lakota kin taku yuhapi kin okicic'upi kin he.

Wicoyake wan Unci unkokiyakapi ca he ociciyakin kte."



"Now you know the story about Little Horse. Now you know that he went on the hunt with his daddy. You know now why he went on the hunt with his daddy. They did not have any food. You know now that they did find a big deer and that they did have much food."

"Look, Mama," said Little Horse, "They do not have any food. They went hunting too, but they did not get a deer like we did. If they do not have food they will not live. They must have food. They must eat. If they do not eat, they will not live. We must give them some of our food. We

"Wana Sunka Wakan Cikala tawicoyake kin slolyaye. Wana slolyaye atkuku kici waye i ca. Slolyaye takuwe atkuku kice waye i ki. Woyute takuni yuhapi sni. Wana slolyaye tahca tanka wan iyeyapi na hetan woyute kin ota yuhapi."

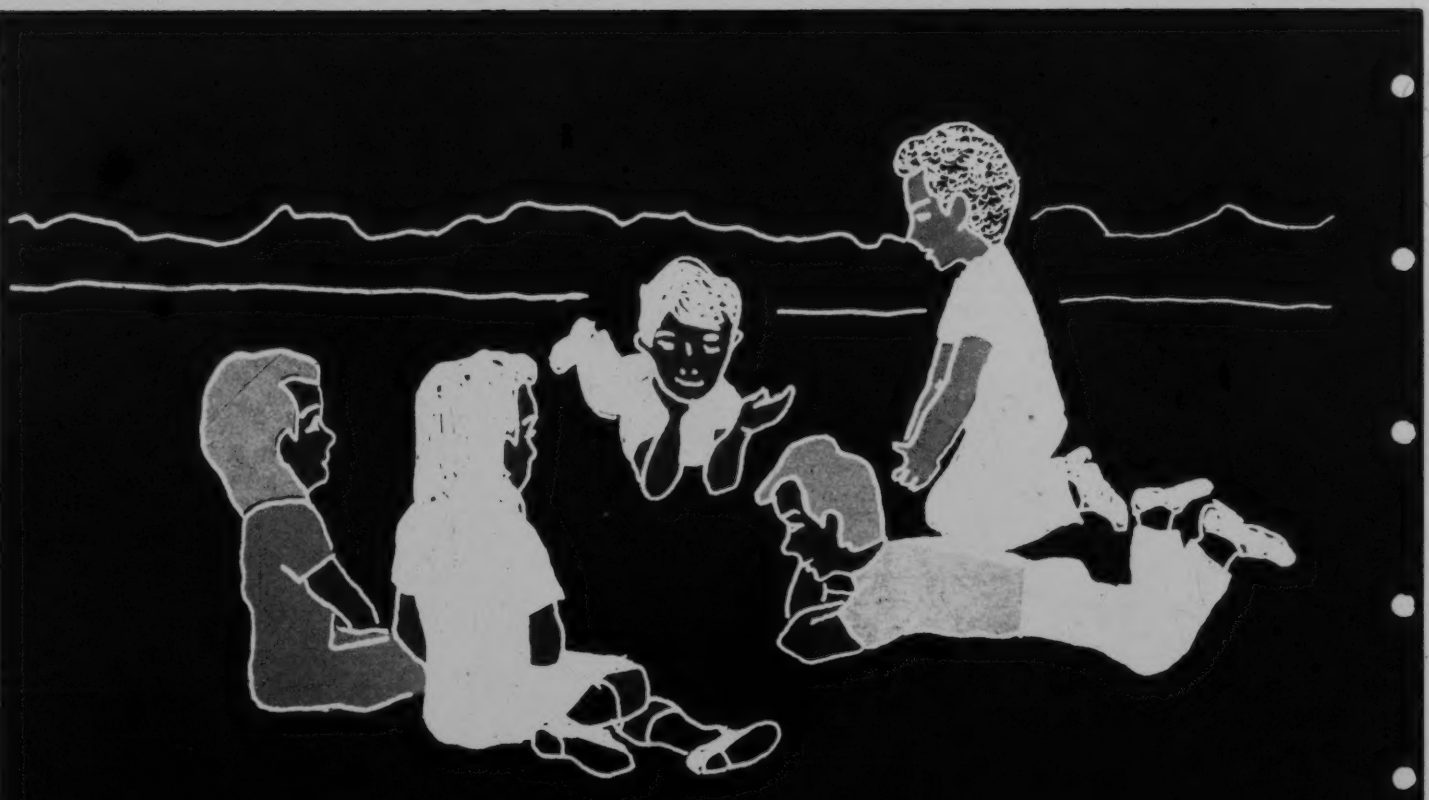
"Wanyanka, Ina," Sunka Wakan Cikala heye, "Hena woyute yuhapi sni. Insiyan wayeya ipi eyas, takuni tahca aglepi sni, unkiye ecunkupi kin hecel. Takuni woyute yuhapi sni huntuns nipi kte sni. Hena woyute yuhapi kta iyeca. Wotapi kta iyeca. Hena wotapi sni huntans hena nipi kte sni. Woyute unkitawapi kin hunh

must give them some of our deer so that they can eat. We must share with them so that they can live."

The Mama of Little Horse said, "Yes, I see that they do not have any food. They went hunting, too, but they did not get a deer like you and your daddy did. If they do not have food, they will not live. They must have food. They must live. We must give them some of our food. We must give them some of our deer. We must share with them. Let us share with them."

wicaunkupi iyeca. Tahca unkitawapi kin hunke wicaunk'upi kte hecel wotapi kte. Ob unkocic'upi kin hecel nipi kte."

Sunka Wakan Cikala Hunku kin heye, "Han, woyute yuhapi sni kin wanblake. Hena waye ipi eyas takuni tahca aglipi sni, niate kici ecanonpi kin hecel. Hena woyute yuhapi sni huntas hena nipi kte sni. Woyute unkitawapi etan, wicaunk'upi iyeca. Unkiye owicunk'upi iyeca. Owicunk'upi kte."



Now you can see that they had to share their food so that they could all eat. Now you can see that they had to share their food so that they could all live. Sometimes Little Horse and his Daddy could not find a deer. Then their friends would share with them. Sometimes their friends could not get a deer and then Little Horse and his Daddy would have to share with them. They all had to share together so that they could all live together. That is why Indians share what they have.

Wana wanlakapi woyute kin okicic'upi kin hecel iyuha wotapi kte. Wana wanlakapi woyute kin okicic'upi kin hecel iyuha nipi kte.

Sunka Wakan Cikala atkuku kici watohansna tahca takuni iyeyapi okihipi sni. Hehan takolakupi kin ob okicic'upi. Watohansna takolakupi kin takuni tahca icupi sni huntas Sunka Wanka Cikala atkuku kici takomni waowicak'upi kte. Iyuha ptayecaska waokicic'upi hecel ptayecaska tipi okihipi. Heca un Lakota kin taku yuhapi kin okicic-upi.

Then Little Horse and his Mama went over and shared some of their food with them. They shared some of their deer with them. Then the Mama of Little Horse said, "We have come to give you some of our deer. We want to give you some of our deer. We know that you do not have any food. We know that you must have food to live. If you do not have food, you cannot live. Indians want to live together. Indians must share their food together so that they can live together."

Then they said, "You can come over to give us some of your

Hehan Sunka Wakan Cikala na Ina tawa kin ekta ipi, na woyute hunh owicak'upi. Iye hena tahca hunh owicak'upi. Canke Sunka Wakan Cikala Hunku kin heye, "Unkiye tahca kin hung unic'upi kte ca unhipi. Unkiye tahca unkitawapi kin hunh unic'upi kta uncinpi. Unkiye woyute takuni luhapi sni slolunyapi. Woyute luhapi kte kin slolunyanpi, hecel yanipi kte. Woyute luhapi sni kin yanipi kte sni. Lakota kin ptayecaska tipi cinpi. Lakota kin woyute ptayecaska okicic'upi kin hecel ptayecaska tipi okihipi."

Hehan hena heyapi, "Woyute nitawapi kin hunh iinyak'upi kta ca yahipi. Tahca

food. You have come over to give us some of your deer. Thank you very much for your food.

"Thank you very much for some of your deer. We must have food to live. We must eat or we cannot live. Indians want to live together. Indians must share their food together so that they can live together. When I get a deer I will share with you, too. Thank you very much for sharing with us. You are good Indians."

nitawapi kin hunh unyak'upi kta ca yahipi. Woyute nitawa kin on lela pilaunyapi.

"Tahca nitawapi kin hunh unyak'upi kin lila pilaunyapi. Woyute unyuhapi kin unipi kte. Wauntapi sni huntas unipi kte sni. Lakota kin ptayecaska tipi cinpi. Lakota kin woyute ptayecaska okicic'upi kin hecel ptayecaska tipi okihipi.

"Tohan tahca wanji awagle kin, toksa ocic'u kte. Unkoyak'upi he lila pilaunyayapi. Niye Lakota niwastepi."

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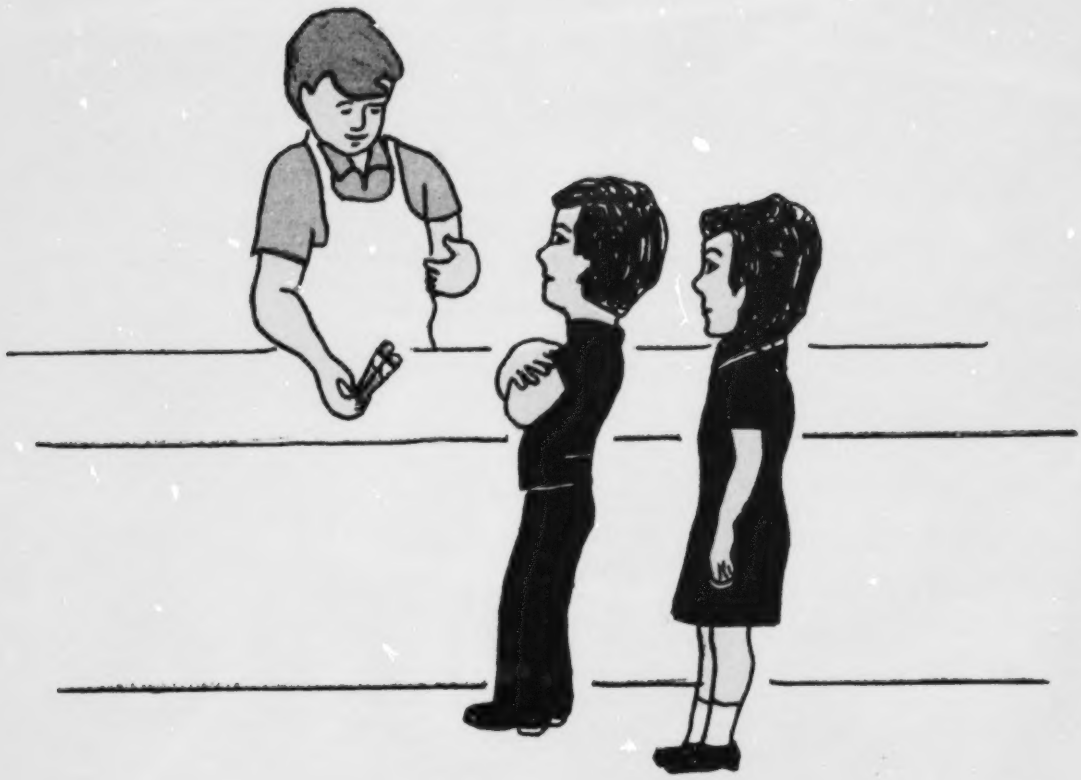

Mr. Sand has the store. Mr. Sand likes me because I always listen to my Mama and Daddy before I decide what to do. Indians always listen before they decide what to do. I am a good Indian. I always listen to my Mama and Daddy before I decide what to buy from the store. My Mama and Daddy want me to buy a pencil and not candy.

I always listen to them, and so I decide to buy a pencil and

Mas'opiye he Mr. Sand yuha. Mr. Sand wastemalake taku waglustan kte itokab Ina na Ate, anwicawagoptan kin heon. Lakota kin taku glustanpi kte itokab anagoptanpi.

Miye Lakota mawaste. Ina na Ate, ohiniyan anwicawagoptan taku mas'opiye etan opewaton kta waglustan itokab Ina mitawa na Ate, canmanska sni, wicazo opewaton cinpi.

Ohiniyan anawicawagoptan na waglustan, canmanska sni wicazo ca opewaton kte.

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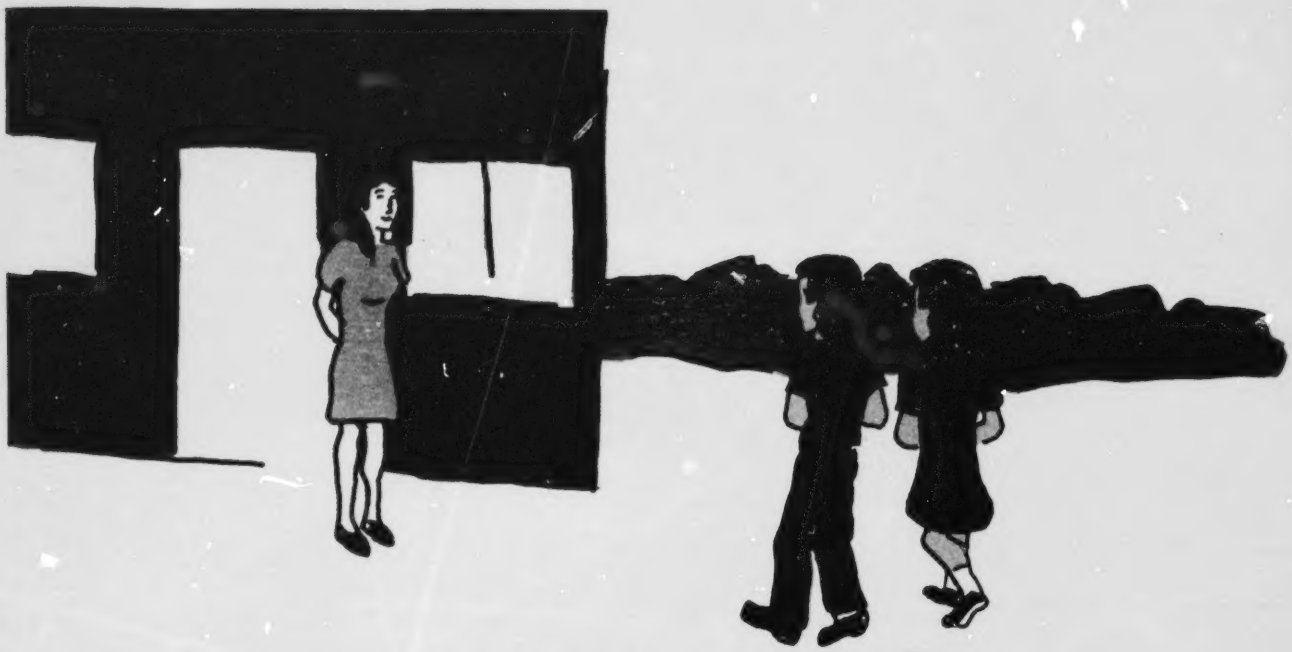
not candy. I am a good Indian because I always listen before I decide what to do.

Miye Lakota mawaste taku waglustan kta itokab anawagoptan kin heon.



Miss Little, our teacher likes
me because I always listen to
my Mama and Daddy before I
decide what to do.

Indians always listen before
they decide what to do.

I am a good Indian. I always
listen to my Mama and Daddy
before I decide to come to
school. My Mama and Daddy
want me to go to school.

I always listen to them, so I
decide to come to school.

I am a good Indian because I
always listen before I
decide what to do.

Miss Little, wayawicakiye unkitawapi
kin wastemalake, taku waglustan kte
itokab, Ina na Ate anawicawagoptan
kin heon.

Lakota kin tokeya anagoptanpi, taku
glustan sni itokab.

Miye Lakota mawaste. Ina na Ate
anawicawagoptan wayawa wau kte
waglustan itokab. Ina na Ate
mitawa kin wayawa bla cinpi.

Ohiniyan anawicawagoptan, ca wayawa
wau kte kin waglustan.

Miye Lakota mawaste ohinyan taku
waglustan sni hani itokab
awawagoptan.

Miss Little, our teacher, likes
me because I always listen to
her before I decide what to do.
Indians always listen before they
decide what to do. I am a good Indian.
Miss Little wants me to pick my toys
up off the floor. I always listen
to Miss Little, so I decide to
pick my toys up off the floor.

I am a good Indian and I always
listen when Miss Little wants
me to pick my toys up off the
floor. I always listen before
I decide what to do.

Miss Little wayawawicakiye unkitawapi
kin wastemalake, miye anawagoptan
taku waglustan sni itokab heon.
Lakota kin anagoptan taku glustanpi
sni itokab. Miye Lakota mawaste.
Miss Little woskate kin cunwinja
etan kpahi masi. Ohiniyan,
Miss Little anawagoptan heca on
woskate kin cunwinja etan wakpapi
kte waglustan.

Miye Lakota mawaste na ohiniyan Miss
Little anawagoptan tohanl woskate
kin cunwinja etan kpahi masi huntas.
Ohiniyan anawagoptan taku waglustan
sni itokab.

Miss Brown likes me because I always listen to her before I decide what to do. Indians always listen before they decide what to do. I am a good Indian. Miss Brown wants me go get my shot. It will hurt, but I always listen to Miss Brown, so I decide to get my shot. I am a good Indian and I always listen when Miss Brown wants me to get my shot. It will hurt, but I always listen before I decide what to do.

Miss Brown wastemalake, miye anawagoptan, taku waglustan sni itokab heon. Lakota kin ohiniyan anagoptanpi taku glustanpi kta itokba. Miye Lakota mawaste. Miss Brown capapi ikikcu masi. Wicayazan kte, eyas Miss Brown anawagoptan ohiniyan ca camapapi kta waglustan. Miye Lakota mawaste na ohiniyan Miss Brown anawagoptan tohanl capapi ikikcu masi huntas. Wicayazan kte eyas ohiniyan anawagoptan taku waglustan kta itokab.

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Ed said, "Indian children decide what to do. Is that right?"

The Indian boy said, "Yes, Indian children decide what to do."

Ed said, "Can you do just anything you want?"

The Indian boy said, "No, Indian

Ed heye, "Lakota wakanheja kin taku econpi kta, glustanpi, hecetu he?"

Lakota hoksila kin heye, "Han Lakota wakanheja kin taku econpi kta glustanpi."

Ed heye, "Taku eyas niye ecanonpi yacinpi kin oyakihipi he?"

Lakota hoksila kin heye, "Hiya, Lakota

children cannot do just anything they want."

Ed said, "Then how do you know What is the right thing to do? How do you decide what is the right thing to do?"

The Indian boy said, "Our Mama and Daddy know what is the right thing to do. They tell us what is the right thing thing to do. When we listen to what they tell us, we know the right thing to do. Sometimes we don't like to listen.

Sometimes we don't like to do what they tell us to do, but what they tell us to do, but good Indians always listen. When they listen they always do the right thing."

Ann said, "Can you tell us a story about how an Indian decides to do the right thing?"

"Yes," said the Indian boy, "I will tell you a true story about how an Indian decided to do the right thing."

wakanheja kin taku kin eyas econpi cinpi kin okihipi sni."

Ed heye, "Huntas toske slolyaya taku tanyan econpi kin he? Toske yaglustan he taku tanyan kin he?"

Lakota hokisla heye, "Ina na Ate taku tanyan econpi kte kin slolyapi. Taku tanyan econkonpi kte kin unkokiyapi. Tohan taku unkokiyakapi huntas unkanagoptan kin taku tanyan kin slolunyanpi. Watohansna anaungoptanpi uncinpi sni.

Watohansna taku econ unsipi kin econkonpi uncinpi sni, eyas Lakota waste kin anagoptanpi ohiniyan. Tohan anagoptanpi huntas ohiniyan tanyan waeconpi."

Ann heye, "Wicoyake unkoyakiyakapi oyakihi he Lakota kin toske tanyan waeconpi kta glustan kin he?"

"Han," eye Lakota Hoksila, "Wowicakeya wicoyake wan ociciyakin kte Lakota toske taku tanyan econpi glustanpi kin he."

Once there was a little Indian girl. Once there was a little Indian boy. They were brother and sister. When it was time to go to school their Mama said to them, "I want you to go to the red school because it is the better

Ehanna he Lakota wincincala cikala wan. Ehanna he Lakota hoksila cikala wan. Hakatakiciyapi. Wana wayawapi kta iyehuntu, hehan inayapi kin heye, "Owaywa sa kin hel lapi wacin. Owayawa kin he

school. I went to the red school. It is the better school. I want you to go to the red school because it is the better school."

The little Indian boy and girl said, "We don't want to go to the red school. The red school is too small. We do not want to go to a small school."

Their mother said, "It is a small school, but it is a better school. If you go to the red school, you will be doing the right thing. Listen to me.

Indians always listen. When they listen they do the right thing. If you listen to me you will go to the red school. If you listen to me you will be doing the right thing."

The little Indian boy and the little Indian girl did not want to go to the red school, but they listened to their Mama. They went to the red school.

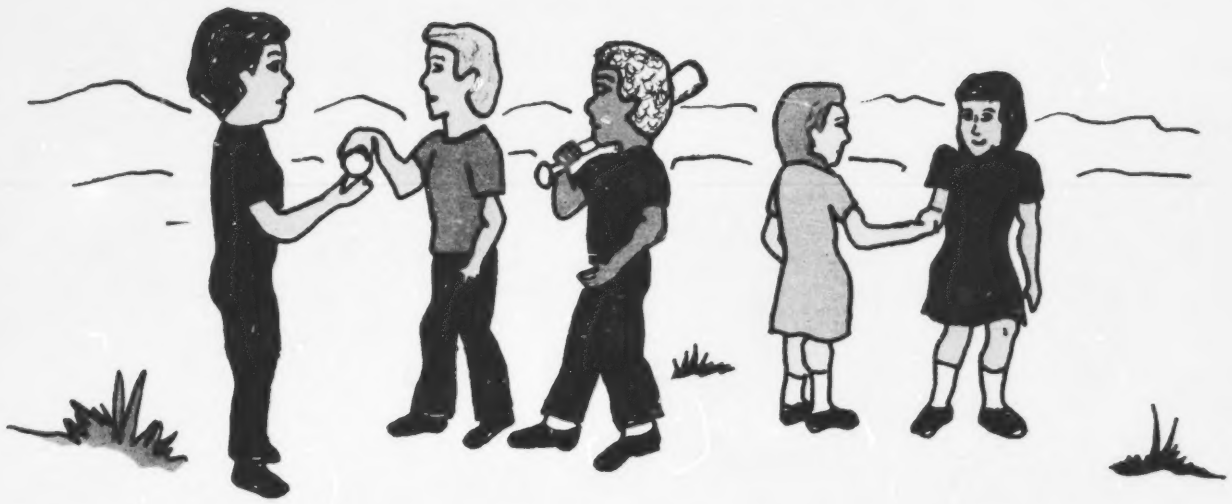
samya waste kin heon. Miye owayawa sa kin hel wai. He isamya waste owayawa kin. Owayawa sa kin hel lapi wacin, owayawa kin isam waste kin heon.

Lakota hoksila cikala na wincincala cikala kin heyap, "Owayawa sa ekta unyanpi uncinpi sni. Owayawa sa kin lela cikala. Owaya cikala kin el unyanpi uncinpi sni.

Inayapi kin heye, "Owayawa kin cikala, eyas owayawa kin he isamya waste. Owayawa sa kin hel lapi kin taku tanyan ecanon kte. Anamagoptan ye.

Lakota kin ohiniyan waanagoptanpi. Tohan waanagoptanpi kin taku tanyan econpi kte. Anamayagoptan kin owayawa sa hel lapi kte. Anamayagoptanpi kin taku tanyan kin ecanon kte.

Lakota hoksila cikala na Lakota wincincala cikala kin owayawa sa ekta yapi cinpi sni, eyas inayapi kin anagoptanpi. Owayawa sa ekta ipi.



Right away they made friends
with some of the children.
They had much fun together
with their new friends. They
played together. They were
good friends together. Pretty
soon they were the best friends
of the little Indian boy and
of the little Indian girl.

"Now I know that Mama was right,"
said the little Indian boy.

"Now I know that Mama was right,"
said the little Indian girl.

"Let us go home and tell Mama
what a good time we had at the
red school," said the little
Indian girl.

Wancagna wakanheja kin onge ob
kolakiciyapi. Takolakupi lecala
kin ob oiyokipi yuhapi. Ptayecaska
skatapi. Kolakiciyapi waste
ptayecaska. Watohanl ecani ehunkeya
kolawastekiciyapi Lakota hoksila
cikala na Lakota wincincala cikala
hena ob.

"Wana slowaye Ina wicake kin," eye
Lakota wincincala cikala kin.

"Wana slowaye Ina wicake kin," eye
Lakota hoksila cikala kin.

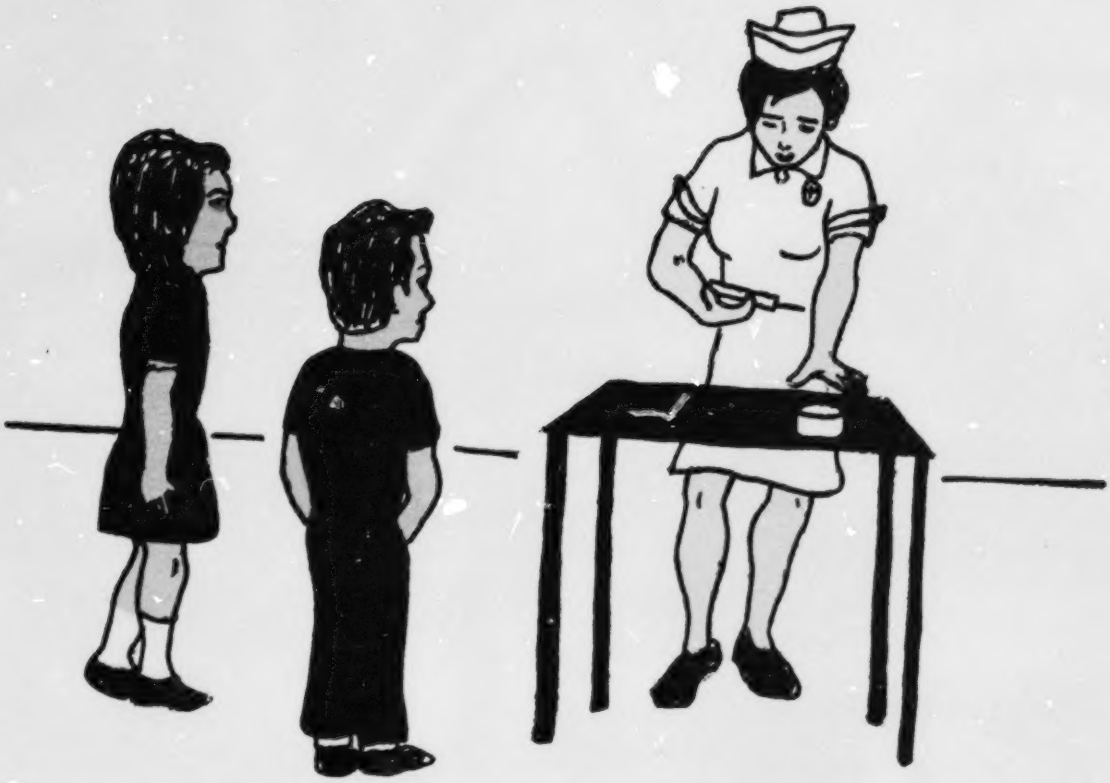
"Ungni na Ina unkokiyakin kte
watohan oiyokipi unyuhapi kin
owayawa sa ekta," eye Lakota
wincincala cikala kin.

"Let us go home and tell Mama about our new best friends that we made," said the little Indian boy.

"We will tell Mama that we will always listen to her. Then we will always do the right thing," said the little Indian girl.

"Ungni na Ina unkokiyakapi kte unkitakolakupi heya iyotan waste wicunkagapi kin he," eye Lakota hoksila cikala kin.

"Ina unkokiyakapi kte ohinni anaungoptanpi kte kin he. Nahan ohiniyan taku tanyan econkonpi kte," eye Lakota wincincala cikala kin.



This was true story.

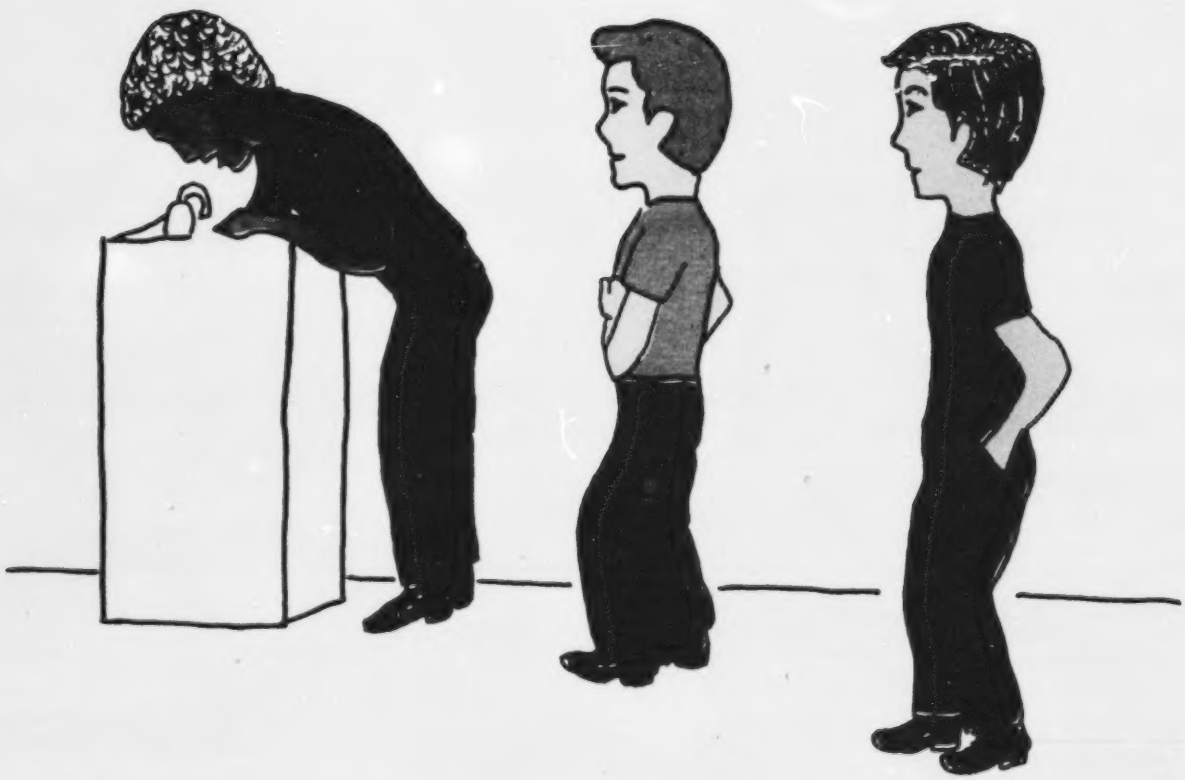
"I was the little Indian boy in this true story. My sister, here, was the little Indian girl in this true story," said the little Indian boy.

"If we did not listen to our Mama, we would not have made our very best friends. You are our very best friends. We will always listen. Then we will always do the right thing."

Le wicoyake kin woicake.

"Woicakeya wicoyake kin lel Lakota hoksila cikala kin le miye. Tanksi mitawa kin le Lakota wincincala cikala kin he woicakeya wicoyake kin hel opa, eye Lakota hoksila cikala kin.

"Ina anungoptanpi sni huntas, lila kolapi kin iyotan waste wicaunkagapi sni ka. Niye iyotan ihunkeya kola niwastepi. Ohiniyan unkanagoptanpi kte. Hecel ohiniyan taku tanyan econkinpi kte."



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Tommy likes me because I get along with him.

I get along with him when I let him drink first.

Ed likes me because I get along with him.

I get along with him when i let him drink first.

Indians get along with everyone.

I am a good Indian. I get along with everyone.

I get along with everyone when I am nice to them.

I get along with everyone because I am a good Indian.

Good Indians get along with everyone.

Good Indians are nice to everyone,

I am a good Indian.

I get along with everyone.

I am nice to everyone.

Tommy wastemalake, tanyan kici owaunye kin heon.

Tanyan kici owaunye tohan tokeya yatkewakiye hunta.

Ed wastemalake tanyan kici owaunye kin heon,

Tanyan kici owaunye tohan tokeya yatkewakiye hunta,

Lakota kin tuwe kin eyas tanyan kici unpi.

Miye Lakota mawaste. Tuwe kici eyas tanyan kici waun.

Tuwe kin eyas tanyan kici waun tohan wicawakiwastecake huntas.

Lakota mawaste kin heon tuwe kin eyas tanyan kici waun.

Lakota wastepi kin tuwe kin eyas tanyan ob unpi.

Lakota waste kin tuwe kin eyas kiwastecakapi.

Miye Lakota mawaste.

Tuwe kin eyas tanyan kici waun.

Miye mawastecake tuwe kin eyas el.

Ann likes me because I get along with her.

I get along with her when I let her jump first.

Ann likes me when I let her jump first.

Ann likes me when I get along with her.

I said, "Ann, would you like to jump with my yellow rope? If you want, you can jump first

Ann wastemalake miye tanyan kici waun kin heun.

Miye tanyan kici waun tohan iye tokeya psilwakiye hanta.

Ann wastemalaka tohan iye tokeya psilwakiye hanta.

Ann wastemalake tohan tanyan kici waun hanta.

Miye hepe, "Ann wikan zi mitawa kin yuha yapsica yacin he? Yacin hantans niye tokeya yapsica oyakihi wikan zi

with my yellow rope."

Ann said, "Yes, I would like to jump with your yellow rope. I would like to jump first with your yellow rope."

Thank you for letting me jump first with your yellow rope."

I am a good Indian. I get along with everyone.

I get along with everyone when I am nice to them.

Good Indians get along with everyone.

Good Indians are nice to everyone.

I am a good Indian.

I get along with everyone.

I am nice to everyone.

kin on."

"Han, Ann eya, "Wikan zi nitawa yuha wapsica wacin. Miye wikan zi nitawa kin yuha tokeya wapsica wacin.

Pilamaya ye, miye tokeya wikan zi nitawa kin yuha psilmayakiya kin.

Miye Lakota mawaste. Miye tuwe kin eyas ob tanyan waun.

Miye tuwe kin eyas ob tanyan waun, wicawakiwastecake hanta.

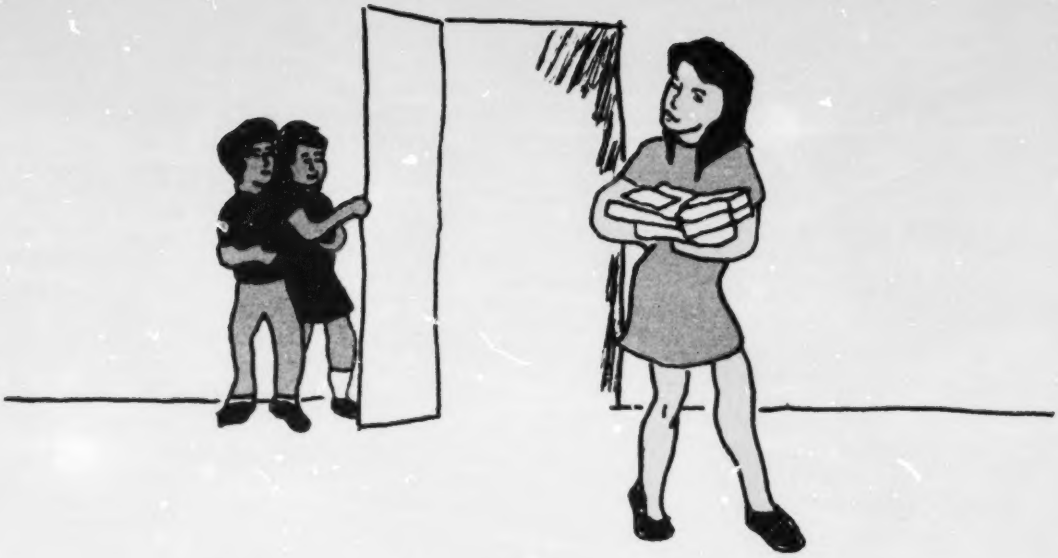
Lakota waste kin tuwa ki eyas ob tanyan unpi.

Lakota waste kin tuwe kin eyas kiwastecakapi.

Miye Lakota mawaste.

Tuwa kin eyas ob tanyan waun.

Tuwe kin eyas wicawakiwastecake.



Miss Little likes us because we get along with her.

We get along with her when we hold the door open for her.

Miss Little likes us when we hold the door open for her.

She likes us because we get along with her.

She likes us because we are nice to her.

We like to hold the door open for her.

She likes us when we hold the door open for her.

Indians get along with everyone.

Indians are nice to everyone.

We are good Indians.

We get along with everyone.

We are nice to everyone.

Miss Little wasteunlakapi tanyan kici unkounyanpi heun.

Tohan tiyopa yugan unkiciyuzapi hanta kici tanyan unkunpi.

Miss Little wasteunlakapi tohan tiyopa yugan unkiciyuzapi hanta.

Iye wasteunlakapi tanyan kici unkunpi heon.

Iye wasteunlakapi unkiwastecakapi kin heon.

Unkiye tiyopa kiciyugan najin wasteunlakapi.

Iye wasteunlakapi tohanl tiyopa kiciyugan naunzinpi can sna.

Lakota kin tuwe kin eyas ob tanyan unpi.

Lakota kin tuwe kin eyas kiwastecakapi.

Unkiye Lakota unwastepi.

Unkiye tuwe kin eyas ob tanyan unkunpi.

Unkiye tuwe kin eyas unkiwastecakapi.

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Miss Little likes us because we get along with her.

We get along with her when we help her carry things.

Miss Little likes us when we help her carry things.

We like to help her carry things.

We like to get along with her.

We like to be nice to her.

Indians get along with everyone.

Miss Little wasteunlakapi tanyan kici unkunpi.

Tohan ounkiyapi na taku unkiciyuhapi can sna heon tanyan kici unkunpi.

Miss Little wasteunlakapi tohan taku unkiciyuhapi ca sna.

Taku unkiciyuhapi wasteunlakap.

Unkiye kici tanyan unkunpi uncinpi.

Unkiwastecakapi wasteunlakapi.

Lakota kin tuwe iyuha ob tanyan unpi.

Indians are nice to everyone.	Lakota kin tuwe kin eyas kiwastecakapi.
We are good Indians.	Unkiye Lakota unwastepi.
We get along with everyone.	Tuwe kin eyas ob tanyan unkunpi.
We are nice to everyone.	Tuwe kin eyas unkiwastecakapi.

All of our friends like us
because we get along with them.
We get along with them when we
play together.
We get along with our friends
when we are nice to them.
We are nice to our friends when
we play together.
We shall always like our friends.

We shall always get along with
our friends.
Indians always get along with
everyone.

Unkitakolakupi iyuha wasteunlakapi,
tanyan ob unkunpi heon.
Tanyan ob unkunpi tohan pteyacaska
unskatapi.
Unkiye unkitakolakupi ob tanyan unkunpi
tohan wicunkiwastecakapi hantans.
Unkitakolapi ob tanyan unkountanpi
tohan pteyacaske unskatapi hantans.
Unkitakolakapi kin ohiniyan
wastewicunlakapi kta.
Unkitakolapi ob ohiniyan tanyan
unkounyanpi kta.
Lakota kin ohiniya tuwe kin eyas ob
tanyan unpi.

We are good Indians.

We shall always get along with everyone.

We shall always be nice to everyone.

Unkiye Lakota unwastepi.

Unkiye ohiniya tuwe kin eyas ob tanyan unkunpi kta.

Unkiye ohiniya tuwe kin eyas wicunkiwastecakapi kta.

214

Ed Said, "Tell us a story why Indians like to get along with everyone."

The Indian boy said, "I will tell you a story that my Grandpa tells me many times. It will

Ed heya, "Wicoyake unkokiyakapi ye takuwe Lakota kin tuwe kin eyas ob tanyan unpi wastelakapi ki."

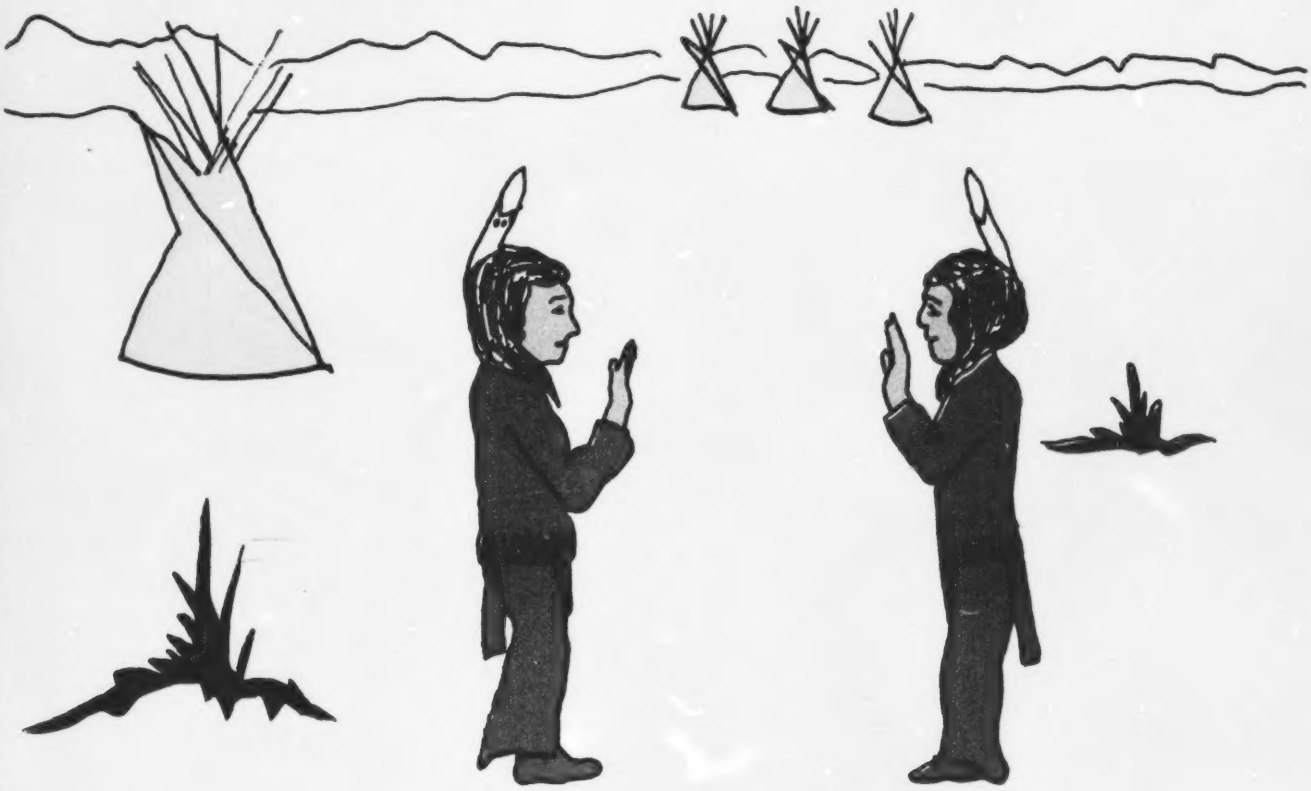
Lakota hoksila kin heya, "Wicoyake wan ociciyakin kte tunkasila ota akigle omakiyaka ca. He nicipazo

show you why Indians want to get along with everyone. It will show you why Indians want to be nice to everyone. It will show you why Indians want to like everyone."

Tommy said, "Yes, show us why Indians like to get along with everyone."

kte takuwe Lakota kin tuwe kin eyas ob tanyan unpi cinpi kin. He nicipazo kte takuwe Lakota kin tuwe kin eyas wicakiwastecakapi cinpi. He nicipazo kta takuwe Lakota kin tuwe kin eyas wastelakapi cinpi."

Tommy heya, "Han, unkipazopi yeto takuwe Lakota kin tuwe kin eyas ob tanyan unpi cinpi."



Once upon a time there was an Indian. He had a friend. This friend was a very good friend. His friend came many times to see him. He liked it when his friend came many times to see him. He went many times to the home of his friend to see him.

One day the Indian said to his friend, "You are my very good friend. I want to make you my brother."

The friend said, "Yes, I

Ehankehan hehan Lakota wan. Kola wan yuha. Takolaku kin le lika kola waste heca. Takolaku kin ota akigle wanyank hi. Iye wastelaka tohan ota akigle takolaku kin wanyank hi kin he. Iye inseya otakigle takolaku tipi ekta wanyanki he.

Ampetu wanji el Lakota kin takolaku kin hekiye, "Niye lila kola mitawa niwaste. Miye sunka cicaga wacin."

Takolaku kin heya, "Han, ciyecinyin

would like very much to be your brother." Then the Indian made him his brother.

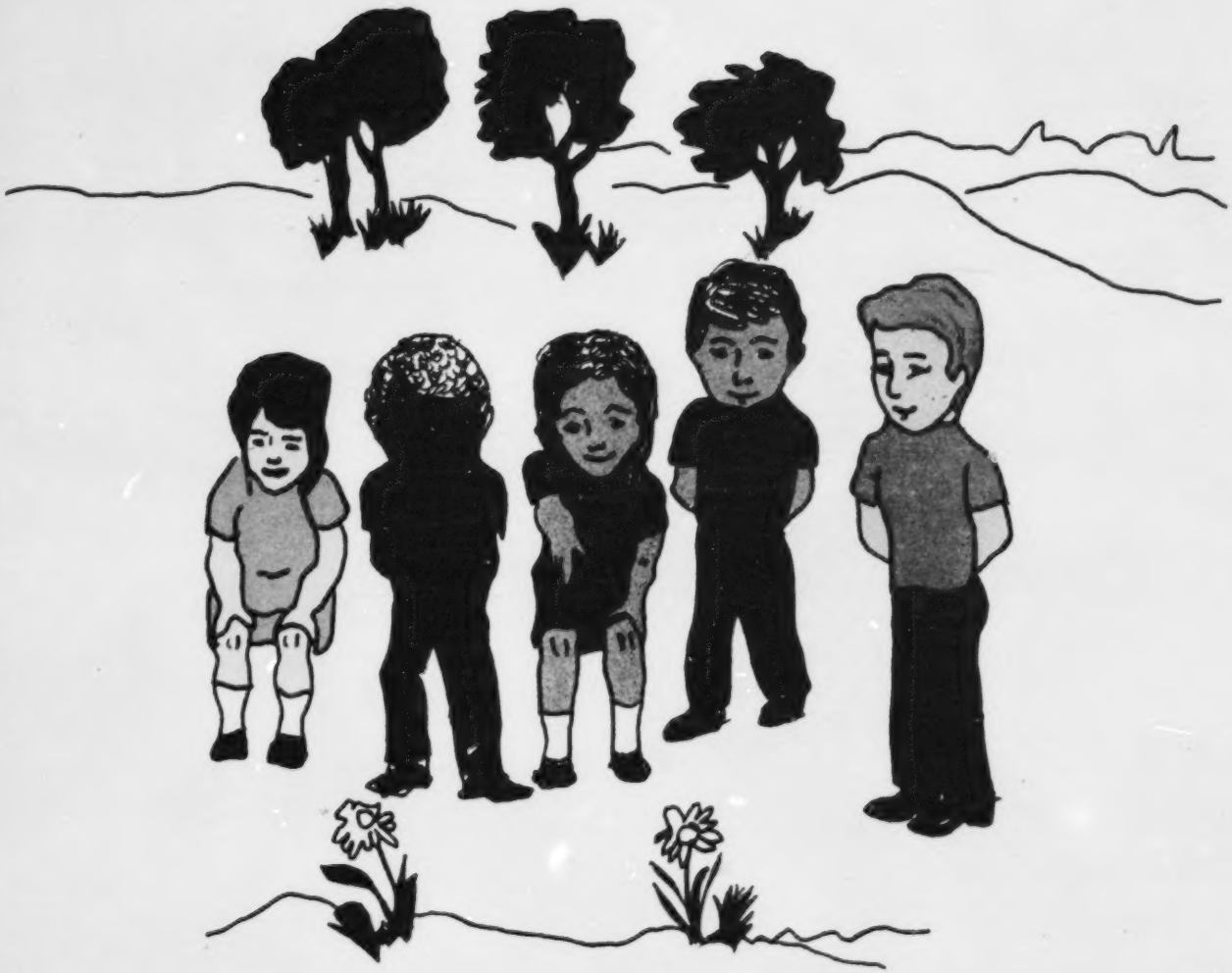
He said, "From now on you are my brother. From now on I will be your brother. From now on we are not just friends. From now on we will be brothers. I have made you my brother."

From that day on they were just like brothers.

kte kin lila wastewalaka." Canke Lakota kin le sunkaya kage.

Iye heya, "Letan tokatakiya sunkamiyank kte. Miye sunkaya cicage letan tokatakiya ciyemiyin kte. Letan takotakiya kolaunkiciyapi ecela unkunpi kte sni. Letan takatakiya sunkaciyin kte na ciyemayayin kte. Miye sunka cicage.

Anpetu kin he etanhan.



My friends like me because I like the earth.

I like the earth because it is good.

The earth is good because it gives us the pretty yellow flowers.

Mitakolaku kin wastemalakapi makoce kin wastewalake kin heon.

Makoce kin wastewalake waste kin heon.

Makoce kin waste, wanahca zizi owangwaste unk'upi kin heon.

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The earth is good because it gives us the green grass.

Makoce kin waste, peji to unk'upi kin heon.

The earth is good because it gives us the green trees.

Makoce kin waste, can to unk'upi kin heon.

The earth is good because it gives us our good.

Makoce kin waste woyute unkitawapi unk'upi kin heon.

I like the earth because I am a good Indian.

Makoce kin wastewalake Lakota mawaste kin heon.

Indians like the earth because it is good.

Lakota kin makoce kin wastelakapi waste kin heon.

The earth is like a mother to us.

Makoce kin inauyanpi iyececa.

A mother gives us everything we want.

Ina taku uncinpi kin iyuha unk'upi.

The earth is like a good mother to us because it gives us everything we want.

Makoce kin Ina waste iyecal unkuwapi, taku uncinpi kin iyuha unk'upi heon.

Indians like the earth because it is like a good mother to them.

Lakota kin makoce kin wastelakapi, Ina waste tawapi iyececa kin heon.

I am a good Indian.

Miye Lakota mawaste.

I like the earth because it gives us good things.

Makoce kin wastewalake takuku waste unk'upi kin heon.

221

My friends like me because I like the flowers.

Mita kola kin wastemalakapi wanahca wastewalake kin heon.

I like the yellow flowers because they are good.

Wanahca zizi wastewalake, waste kin heon.

The yellow flowers are good because they come from the earth.

Wanahca zizi waste, makoce etan u kin heon.

I like the soft, green grass because it is good.

Peji to paspanjela kin wastewalake waste kin heon.

I like the soft, green grass because it comes from the earth.

Peji to panspanjela kin wastewalake makoce kin etan u kin heon.

I like to sit in the soft, green grass.

Peji to panspanjela el yanka wastewalake.

To sit in the soft, green grass is fun.

Peji to panspanjela el yankapi kin oiyokipi.

I like the big trees because they are good.

Miye can tanka wastewalake, hena waste kin heon.

The big trees are good because they come from the earth.

Can tanka hena waste, makoce kin etan u kin heon.

I like all things that come from the earth.

Miye makoce etanhan taku iyuha u kin wastewalake.

All things that come from the earth are good.

Taky iyuha makoce etanhan u kin waste.

Indians like all things that come from the earth.

Lakota kin taku iyuha makoce etan u kin wastelakapi.

My friends like me because I like animals.

Our pony is an animal.

Our pony is black and white.

We think that our black and white pony is a very good animal.

We think of our black and white pony as a brother to us.

Mita kolakupi kiŋ wastemalakapi wamakaskan wastewicawalake kin heon.

Sunk cikala unkitawapi kin wamakaskan heca.

Sunk cikala unkitawapi kin sapa gleska.

Unkiye unkiyukcanpi kin sunk cikala sapa gleska kin lela wamakaskan waste.

Unkiye unkiyucanpi kin sunk cikala sapa gleaska kin kici wiuncowepi iyeca.

223

When I call to my black and white pony he comes to me.

When I call to my black and white pony he comes to me right away.

My black and white pony likes to come to me because I am good to him.

I like my black and white pony because he is a good animal.

Indians like animals because animals are good.

Animals are like brothers and sisters to the Indians.

Tohan miye sunk cikala sapa gleska kin weco canna el mau.

Tohan miye sunk cikala sapa gleska kin weco canna miye el wancag u.

Sunk cikala sapa gleska mitawa kin el mau wastelake, wakiwaste kin heon.

Sunk cikala sapa gleska mitawa kin wastewalake wamakaskan waste kin heon.

Lakota kin wamakaskan wastewicalakapi wamakaskan kin wastepi kin heon.

Wamakaskan kin Lakota ecetkiya wicowe iyececapi.

My friends like me because I
like all things that live.
I like the soft, green grass.
I like the animals.
I like the pretty yellow flowers.
I like the big trees.
I like all of these things.
All of these things come from
the earth.

Mita kolapi kin wastemalakapi, taku
niun kin iyuha wastewalake kin heon.
Miye peji to panspanjela kin wastewalake.
Miye wamakaskan wastewicawalake.
Miye wanahca owangwaste zizi kin wastewalake.
Miye can tankinyan kin wastewalake.
Miye lena iyuha wastewalake.
Lena taku kin iyuha makoce
etanhan u.

All of these things are good.

Lena iyuha kin waste.

The big round sun is good, too, and I like the big round sun.

Anpetu wi gmigmela tanka kin waste nanku na miye anpetu wi gmigmela kin wastewalake.

The big round sun gives us the light.

Anpetu wi gmime tanka kin ojanjan unk' upi.

The big round sun gives us the warm air.

Anpetu we gmime tanka kin oluluta woniye unk' upi.

The light and the warm air are good.

Ojunjun na oluluta woniye kin waste.

I like the light and the warm air.

Ojunjun kin wastewalake na oluluta woniye kin nakun.

I like all of these things because I am a good Indian.

Lena taku kin iyuha wastewalake malakota kin heon.

My friends like me because I like them.

I like my friends even if they don't have toys.

I like my friends because they are good and kind.

I like my friends even if they don't have many things.

Indians like their friends even if the friends are poor.

Indians like their friends even if their friends do not have many things.

Mita kola kin wastemalakapi, wastewicawalake kin heon.

Mita kola kin wastewicawalake nakun woskate iyuhapi sni eyas.

Mita kila kin wastewicawalake wastepi nahan wastecakapi kin heon.

Mita kila wastewicawalake nakun taku ota iyuhapi sni eyas.

Lakota kin takolakupi kin wastewicalakapi nakun takolakupi kin wahpanicapi eyas.

Lakota kin takolakupi kin wastewicalakapi nakun takolakupi kin taku ota yuhapi sni eyas.

I am a good Indian.

I like my friends even if they do not have any toys.

I like my friends because they are good and kind.

Miye Lakota mawaste.

Mita kola kin wastewicawalake nakun woskate yuhapi sni eyas.

Mita kola kin wastewicawalake, wastepi nahan wastecakapi kin heon.

Tommy said, "Tell us why the Indians like the earth so much."

Ed said, "Yes, and tell us why Indians like so much all things that live upon the earth."

I said, "Yes, I will tell you why Indians like the earth so much. I will tel you why they like all things that live upon the earth."

A long time ago there were only one man and one woman. They were the first man and the first woman.

When the first man and woman first came they did not have anything to eat. They wanted something to eat. They looked around and around for food. They found much food coming up out of the earth.

They are the food they found coming up out of the earth. They ate much food. They saw that the earth gave them the food. They saw that the earth was good to them. They saw that the food was good. They liked the earth because it gave them the food.

Tommy heye, "Lakota kin takuwe lila makoce kin wastelakapi kin unkokiyakapi ye."

Ed heye, "Han, yakuwe Lakota kin taku iyuha makoce akan niunpi kin he wastelakapi kin."

Miye hepe, "Han, ociciyakapi kte takuwe Lakota kin makoce kin lila wastelakapi kin, miye ociciyakapi kte takuwe taku iyuha makoce akan niunpi kin wastelakapi kin."

Ehanni hehan wicasa wanjila na wiyan wanjila. Lena tokeya winyan tokeya wiscasa kin epi.

Tokaheya winyan na wicasa kin tokaheya hipi hehan takuni yutapi kta yuhapi sni. Takun yutapi cinpi. Oksanksan woyute atonwanpi. Makoce kin etanhan woyute ota wankatakiya u.

Woyute makoce etan wankatakiya u iyeyapi kin yutapi. Iye wanyankapi makoce kin woyute wicak'upi kin. Iye wanyankapi makoce kin iwastepi kin. Iye wanyankapi woyute kin waste kin. Makoce kin wastelakapi woyute wicak'upi kin heon.

When they had children they told them how good the earth was to them. They told them to like the earth because it was good. Indians would always tell their children to like the earth because the earth is good.

The earth is good to us because it gives us everything we want. That is why Indians like the earth.

Wakanheja wicayuhapi hehan iye owicakiyakapi tokel makoce kin iwastapi kin. Makoce kin wastelake wicasipi, waste kin heon. Lakota kin ohiniyan wakanheja tawapi kin makoce kin wastelake wicasipi, makoce kin waste heon.

Makoce kin unkiwastepi taku uncinpi iyuha unk'upi kin heon. Heca on Lakota kin makoce kin wastelakapi.

232

It was a pretty day.
All the pretty flowers were out.
The green flowers were pretty.
The yellow flowers were pretty.
The blue flowers were pretty.

The blue flowers said to the yellow flowers, "we are very pretty. We make the earth a very pretty home for everyone to live in. When the cold and the snow come we cannot live. We will die. We must die. Let us ask God, The one who made us, to give us a place to go to when we die. If we ask God, the one who made us, He will listen to us."

The pretty little flowers asked God, the one who made them, "Please give us a place to go to when we die, because we make the earth a very pretty place to live in."

God listened to the pretty little blue and yellow flowers and to all the pretty flowers. He said to them, "Yes, you make the earth a very pretty place to live in. Today I will give you a place to live when you die."

Anpetu kin waste.
Wanahca owangwaste kin iyuha hinapapi.
Wanahca canpanpizi kin lila owangwaste.
Wanahca zizi kin lila owangwaste.
Wanahca to kin lila owangwaste.

Wanahca to kin wanahca zi kin hekiye, "Lela owangunwaste. Makoce kin owangwaste unkagapi, tuwe kin eyas el un kta ca. Tohan osni na wa u kin niunkunpi unkokihipi kte sni. Untapi kte. Takomni untapi kte. Wakan Tanka unkiyungapi kte, iye unkagapi he, uni'api kin tuktel unyanpi kta heci. Wakan Tanka unkiyungapi hantas, iye unkagapi he, iye anaungoptan kte."

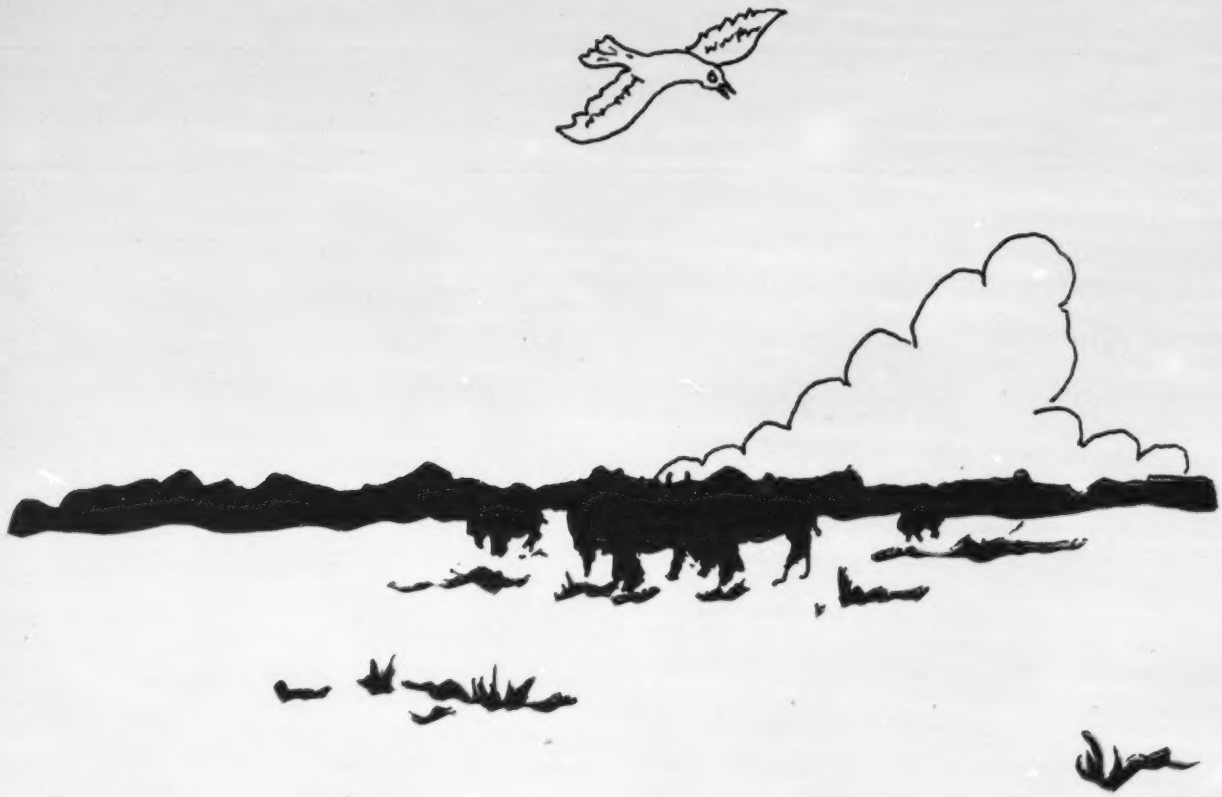
Wanahca owangwaste cikala kin Wakan Takan inyungapi, iye wicakage kin he, "Itesniyan oun wanji unk'upi ye el Unyanpi kta ca unt'api kin, makoce kin owangwaste el tipi kta unkagapi kin heon."

Wakan Tanka wanahca cikala to na wanahca zizi nahan oman wanahca owangwaste kin iyuha anawigoptan. Hewicakiye, "Han, makoce kin owangwasteya el tipi kte yakagapi. Le anpetu kin oun wanji cic'upi kte tohan nit'api kin."

233

That is why God made the rainbow. He made the rainbow out of all the pretty little flowers. That is why today you can look up into the sky and see the pretty rainbow. The rainbow in the sky is made from all the pretty little flowers when they die. The rainbow today in the sky is where all the pretty little flowers go when they die.

Heca on Wakan Tanka wigmunke kin kage. Wanahca waste cikala kin iyuha wigmunke on kage. Heca on lehan anpetu kin wankatakiya mahpiya tok etkiya eyatonwanpi kin wigmunke owangwaste wanlakapikte. Wigmunke wan mahpiya ekta yanke kin he wanahcaca cikala owangwasteeya t'api kin hena iyuha on kagapi. Le anpetu kin, wigmunke mahpiya yanke kin he hetu ekta wanahca cikala owangwaste iyuha yapi tohan t'api.



A long time ago the crow was very pretty and white. The crow was white as snow. The white crow was a friend to the buffalos.

When the Indians would try to catch the buffalos for food, the white crow would see the Indians coming and would fly down and tell the buffalos. The buffalos then ran away and the Indians would have no food.

The Indians wanted to catch the white crow so that it could not tell the buffalos when they were coming.

Ehanni kangi kin ska na lila owangwaste. Kangi kin wa iyecel ska. Kangi ska kin tatanka kin kolawicaye.

Tohan Lakota kin tatanka wanji oyuspe wacinpi woyute yapi kte canna, kangi ska Lakota kin upi wanwicayanke huntan, tatanka ounpi ekta kiyan na tatanka kin owicakiyake. Tatanka kinapapi hunta, na Lakota kin woyute nicapi.

Lakota kin kangi ska kin oyuspapi cinpi, hecel tatanka kin owicakiyakin kte sni tohanl upi hunta.

One day a man who knew very much said, "I will catch the white crow. I will make him black so that the buffalo will not know him when he comes to tell them that we are coming."

Anpetu wan el wicasa lila wasloye wan heye, "Kangi ska kin miye obluspin kte. Sapa wakagin kte hecel tatanka kin slolyapi kte sni tohan unkupi kin owicakiyake eyas.

23½

The man put on a buffalo skin so that he looked like a buffalo.

After he put on the buffalo skin, he went with the other buffalos.

Because of the buffalo skin, the other buffalos did not know that he was a man.

Soon the white crow came flying to tell the buffalos that the Indians were coming.

The white crow came flying to the man with the buffalo skin. The white crow told the man in the buffalo skin that the Indians were coming. The man in the buffalo skin caught the crow. He caught the crow and took him home.

Wicasa kin tatanka ha wan on ca iye tatanka owanyanke.

Tatanka ha kin on na tatanka onman kin ob eyaye.

Tatanka ha kin heon tatanka onman kin he wicasa kin slolyapi sni.

Iyecana kangi ska kin kiyan ihunin na tatanka kin owicakiyake Lakota kin upi.

Kangi ska kin wicasa wan tatanka ha on kin el kiyan ihuni. Kangi ska kin wicasa wan tatanka ha wan un kin okiyake Lakota kin upi kin. Wicasa wan tatanka ha wan un kin kangi ska kin oyuspe. Iye kangi ska kin oyuspe nahan tiyata aki.

When he got home he told his friends that he had caught the white crow.

When he got home he told his friends that he would make the crow black.

With a rope he put the white crow on a pole. Under the pole he made a big fire. The black smoke from the fire made the crow black. The man did not know it, but the fire was burning the rope too.

238

Ki na takolaku kin owicakiyake kangi ska kin oyuspe.

Ki na takolaku kin owicakiyake kangi kin sapa kagin kta keye.

Wikan wan on kangi ska kin tusu wan akan agnake. Tusu ohlate peta tanka ceti. Ceti kin etanhan sota sapa kin kangi kin sapa kage. Wicasa kin slolye sni peta kin wikan kin ileye ko.

Soon the fire burned the rope
and the crow could fly away.
The man saw the crow fly away.

The man saw that the crow was
very black.
Everyone saw that the crow
was very black.
From that day on the crow was
black.
To this day the crow is black.
That is why the crow is black.

Ecani peta kin wikan kin hugnag
okseye ca, kangi kin kiyan eyaye okihi.
Wicasa kin kangi kin kinyan eyaye
kin wanyanke.
Wicasa kin kangi kin lila sapa kin
wanyanke.
Tuwe kin iyuha kangi kin lila sapa kin
wanyankapi.
Anpetu kin he hetan kangi ki sapa.

Anpetu lehan kangi kin sapa.
Heca on ca kangi kin sapa.

WORDS USED IN SECTION THREE

(211 Words)

1. Name, caje
   Tommy - same
   White (non-Indian) - wasicu

2. Ann - same

3. Ed - same
   Black (Negro) - Hasapa

4. Big - tanka
   Mr. - same
   Sand - same

5. Mr. Todd - same

6. Teacher - wayawawicakiye
   Miss - same
   Little - same

7. Hunting - wayeyapi
   cold (describing) - sni
   cold (noun) - osni
   snow - wa

8. Work - wowasi econ
   Hard work - wowasi oeconsice

9. Children - wakanheja

10. Buffalo - tatanka
    Animal - Wamakaskan
    Run - inyanka
    Fast - ohankoya

11. Friend - kola
    Our friends - unkitakolakupi
    Bear - mato

12. Tell - okiyaka
    Tell us - unkokiyakapi ye
    (ye makes the imperative)
    Story - wicoyake
    About - tantahan
    Yes - to (pronouncd like "dough")
    Yes - Han
    Boy - Hoksila
    Oh - hohe

13. Long time ago - ehannl
    Girl - wincincala
    Horse - sunka wakan (or sunkakan)
    Food - woyute
    If - ehanta, ehantas

14. Say goodbye: literally, "said he was going"
    iyayin kte kin okiyake
    Walk - mani

15. Some - etan (any)
    Tracks - oye
    Soon - ecani

16. Look (at or for) - atonwe
    Very - lila
    Wanted - cin
    Stop - inajin
    Rest - asnikiya

17. After (a long time) - itehanhci
    Found - iyeya
    These - lena
    Old - tanila
    Cannot (we) - unkokihipi sni
    New - lecala

18. Again - ake
    But - eyas
    Must be (seems) - iteke
    From - etanhan

19. Deer - tahca
    Far - tehan
    Let us go (two people) - unyin kte

20. Went (after something) - hihioyapi
    Far away - kaiyuzeya

21. All - iyuha
    Eat - unyutapi (we eat)

22. ----

23. Thank you - pilamayaye
    Very much - lila

24. Some - etan
    Yes, please - itesniyan
    Your - nitawa

25. ----

26. Doll - hoksicala
- pankeska hoksicala
Pretty - wastela owayangwaste

27. Together - pyayela
- ptayecaska

28. know - slolye
We know - slolunyanpi
That - ca
Why - takuwe

29. Live - nipi (they)
Give - k'u (we give)
Them - wicaunk'upi

30. Then - hehan
Went over - ekta ipi
Shared - owicak'upi
Sharing - okicic'upi

31. Could (eat) - wotapi kte
Sometimes - watohansna

32. Before - itokab

33. Store - mas'opiye

34. Wants - cin
Pick (off, from) - etan kpahi
Floor - canwinja

35. Shot - capapi
Hurt - wicayazan

36. Right (that is . .) - hecetu
Just anything - taku eyas
How - toske, tokeske
Don't like - uncinpi sni
Decide - glustan
True story - wowicakeya wicoyake

37. Once - ehanna
Better - samya waste
Listen - anagoptan

38. Made friends - kolakiciyapi
They played - skatapi
Best - iyotan waste

39. ----

40. Drink - yatke
Let dring - yatkekiye
First - tokeya
Everyone - tuwe kin eyas
Nice - kiwastecaka

41. Yellow - zi, zizi
Let jump - psilkiye
I let jump - psilwakiye

42. Hold- yuza
Door - tiyopa
Open - yugan

43. Help - okiya; we help ounkiyapi.

44. ----

45. Many times - ota akigle
Show - kipazo

46. Once upon a time - ehankehan hehan
Come (to see, visit) - wanyanka hi
Like - wastelaka
One day - anpetu wanji el
To make a brother (younger) - sunkaya
To make a brother (older) - ciyeya

47. Gives - K'u
Flowers - wanahca
Mother - Ina
Everything - taku iyuha

48. Soft - paspanjela

49. Think - iyukcanpi
- unkiyukcanpi
Black - sapa
Call - kico - wakipan - nicipan

50. Round - gmni gme la
Sun - ampetu wi
Light - ojanjan
Warm - oluluta

51. Even - ikilehan
Kind - wastecake
Poor unsike - unsiya - unsiyakel

52. Onl' - isnala
Man - wicasa
Woman - winyan
Wanted - cinp
Around - aohomni iyukans
Looked - wanyanka
Coming - upi
- upelo
- wauwelo
- unkupi
- unkupelo

Out - inapa - tankal
Ate - wote
Saw - wanblake - wanlaka
Gave - ku

53. Blue - to (Pronounced toe)
Place - heut
Die - I'a, T'e
Who - Tuwa
Ask - iyunga
Where p tukte, tuktel
Today - le ampetu kin
Rainbow - wigmunke
Sky - mahpiya

54. Crow - kangi
Try - iyuta - iyute
Catch - blukapa
Fly - kinya
Ran - Inyanke
Knew - slolye

55. Skin - cahpi - waha
Other - umn
Flying - okinyan

56. Told - okiyak
Caught - obluspa
Took - icu
Pole - can
Under - iyohlateya
Fire - peta
Smoke - sota
Burning - ile

57. Burned - gu

THE PRECEDING WORDS ARE LISTED ACCORDING TO THE SEQUENCE OF LESSONS IN WHICH THEY APPEARED.

PRONUNCIATION GUIDE

Vowels are pronounced as follows:

A = ah
E = aye
I = ee
O = oh
U = oo

Consonant sounds are the same as in English with the exception that there is the insertion of an almost silent (H) sound following the consonants of (C) and (S).

There are other subtle pronunciation differences that must be learned as practice in the facility of consonant blends and the above vowel system.

SUMMARY

The success of the Programmed Reader as an implemented part of a Career Education Program in a school system calls for recognition at two levels:

1. **The Policy Level:** This level involves the support of school boards, and the guidance of interested administrators in effecting the career education component as a matter of priority in the total school curriculum. And of recognizing the need for a bicultural/bilingual approach to the development of the initial areas of awareness that are necessary to any Career Education Program.

2. **The Instructional Level:** Instructional activities must be carefully planned through extensive discussion and exchange of ideas. It is in this manner that a sense of continuity will emerge and place the curriculum of the school at the heart of the delivery system. Teachers who use the Programmed Reader must be committed to the philosophy that an awareness of significant values create discipline, dedication, and determination for the American Indian youth of today.

The total program depends upon the cooperative efforts of the entire team: administrators, counselors, teachers, students, parents, and other community members.

For effective utilization of the Programmed Reader, it is especially crucial that members of the Indian community be involved. This is especially necessary if the teacher is not cognizant with the Sioux (Lakota) language, and with the living values of the people.

Values are evolutionary and continue as remnants of a traditional cultural heritage. They are retained in the form of relationships that are meaningful and significant to the maintenance of a way of life that is, though evolutionary, distinct.

Career education, if it is to be a continual process in which an individual becomes aware of occupational areas; selects an area of interest; enters into some type of preparation; and finally engages in an actual occupation, must be an integral part of the education system. It calls for the total effort of the home, school, and community in integrating and correlating their personal values, which may be different in an Indian community, with the general values associated with a WORK-ORIENTED society.

It was the concensus of those involved with this book, that in order for Career Education to be effective for Indian children, an elementary approach was necessary to develop the initial areas of awareness, and that concentration should be placed within the K-4 grade levels. Thus it is hoped that this programmed reader will be a working text, one that will lay the ground work for further development of bicultural/bilingual approaches to the enhancement of individuals through Career Education.

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